REMARKS
ON
Dr. Henry More's
EXPOSITIONS
OF THE
Apocalypse and Daniel,
AND
Upon his Apology:
DEFENDED
Against his ANSWER
To Them.

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Advertiſement.

THE enſuing Diſcourſe Publiſhed ſo long after the Dr's Death, was finiſhed before it, ſaving what Corrections and Additions the reviewing it hath produced. The Reaſons (or ſome of them at leaſt) of my ſo delaying the Publiſhing it, are not difficult to Conjecture, If my ſo doing needed an Excuſe. But it comes forth ſoon enough for the Welcome it's like to meet with. The Subject of it is no ſmall Prejudice againſt it, and the more Truth it ſpeaks thereon, the leſs Welcome it's like to meet with from the World. The Prophecies of the Old and New *Teſtament*, concerning Chriſt's Kingdom on Earth, do ſo fully ſet forth the wicked and miſerable State of the World, under the Powers of Darkneſs, and the ſuitable Fate that does attend thoſe Powers, by the

coming of his Kingdom, as muſt needs be very ungrateful to Men of the World, whoſe Love of it hath link't them to the Intereſt of thoſe Powers. Yet to them whoſe Love of GOD does make them worthy, *To eſcape the Evils that come upon the World, and to ſtand before the Son of Man*; thoſe Prophecies are of ſo great Concern, that the Revelations (the Chief of them) doth begin and end with a Bleſſing to them that keep the Sayings of that Book, *Rev.* 1. 3. 22. 7. And the great Concern thereof, is further ſignified, *Rev.* 5. by *John*'s weeping much, that no Man in Heaven or Earth was found worthy to open that Book, till he was comforted, with being told, That the Lyon of the Tribe of *Judah* had prevailed to open it. On his doing whereof, the Four Beaſts, and Twenty-Four Elders (repreſenting the Church) fall down before him with a Song of Praiſe and Thankſgiving, *&c.* But how much of greater Concern that Book is, ſo much the leſs do Men ſeem concern'd at; balking it, either as too difficult to be underſtood, or containing Matters of too high Import for them, to concern themſelves in, or rather ſuch as they cannot like of. So that, the greater Light

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it gives to the Affairs of Chriſt's Kingdom, it's the leſs regarded by thoſe *who love Darkneſs rather than Light, becauſe their Deeds are evil.*

We Lament the great Troubles raiſed by Controverſies in Religion, yet are not minded to uſe the help which that Book does yield for the deciding the ſame. They mainly ſpring from Innovations of Humane Inventions to Corrupt the Truth, which have been introduced by Anti-Chriſtian Powers, that have born the Name of the Church, whileſt the Church of Chriſt hath been in the Wilderneſs: And therefore ſuch Innovations, with the Conteſts ſpringing from them, muſt ſoon fall, when they are found to have no Support, but from that Uſurpt Authority which gave Riſe to them. So that the Account which that Book gives of the State of the True Church of Chriſt, and of the Ruling Powers of Chriſtendom, for upwards of twelve hundred Years, is ſufficient to ſilence almoſt all Controverſies in Religion which have ſo much Diſturbed the Chriſtian World. For firſt, Whileſt the Woman is in the Wilderneſs, fled from the Face of the Dragon that was wroth with her, and made War with her Seed, *Rev.* 12.

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there's no ground for aſſerting any Viſible Church, the true Church of Chriſt being in that ſecret hid Condition; and conſequently, the Queſtion, which is the true Church, among thoſe Bodies-Politick of the World, which bear the Name of Churches, will need no anſwering. Alſo the Conteſts about Church-Government, and the Ordination of the Governors thereof, during the ſame time, will come to nothing. As will alſo all their Innovations in Doctrine and Worſhip, together with whatſoever of the ſame leaven did before corrupt the Church, by the more early working of the Myſtery of Iniquity. And nothing, according to that Book, can bear the Face of the Church of Chriſt, till ſhe that was driven into the Wilderneſs be come out of her Mournful Solitude, till ſhe put off her Sackcloth, and become cloathed with her Beautiful Garments, till ſhe *ariſe and ſhine by reaſon of her Light being come, and the Glory of God riſen upon her*; that is, till *ſhe deſcend from Heaven prepared as a Bride adorned for her Husband*, that Holy City built only upon the Apoſtolical Foundation of Truth, and thereby having *the Glory of God and the Lamb to be Light thereof*, Rev. 19. Thus muſt Chriſtianity, or the Church of

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Chriſt, prevail in the World by the prevailing of his Kingdom therein, and the main Conteſts in Religion proceed from the Oppoſition of Worldly Powers to the coming of his Kingdom. And there is no ſo effectual means for the abating thoſe Conteſts, and facilitating the advancing of his Kingdom in the World, as the right underſtanding of the ſaid Book; which gives ſo full account of the ſo long Apoſtate-State of Chriſtendom, and of the great Sufferings of the Church during the ſame, and of her Deliverance by Chriſt's vanquiſhing the Worldly Powers by which ſhe ſuffered, putting all Enemies under his Feet. For the giving us ſo true a proſpect of things paſt and to come, does help us to underſtand alſo the preſent Tranſactions of the World relating to ſo great a Change, both as to the Works of Providence carrying on the ſame, and the ſubtile workings of the Deceiver to obſtruct the ſame; and ſo prepare us for complying with the one, and avoiding being enſnared by the other; and alſo being entangled in the *perverſe Diſputings of Men of corrupt Minds, and deſtitute of the Truth*, that ſhould Enlighten them in the Knowledge of the Myſteries revealed in that Book.

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And as it's being Myſterious, and concerning Matters of High Import, hath made it ſo balkt by many; ſo it hath made others ſo very cautious in their Enquiring into, and Expounding ſuch Important Myſteries, as to Byaſs them with too Prudential Conſiderations. And this is ſome occaſion of the preſent Controverſy I am Engaged in. The Dr. was more tender of offending, and more officiouſly addicted to an Intereſt, than would ſtand with the freedom of a true Expoſitor, whereby he fell into great Errours, and ſtifly adhered to the ſame. But I had not by reaſon thereof been Engaged in this Controverſy with him, had I not by himſelf been drawn into it. For he underſtanding that I did much diſſent from his Expoſition of the *Revelations* and *Daniel*, did urge me to put in Writing what I could ſay againſt them; and my Compliance with his Deſire, did produce thoſe Remarks which he hath Publiſhed with his Anſwer to them; and thereby Engaged me in this Defence. They were Written only for his Private Satisfaction, without any Expectation of their being made Publick, and without Suſpicion of his doing it without my Conſent. But though he did ſo, as mentioned

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in the Preface, yet I hope it was not without a Providence deſigning ſome Service to the Truth by the Publiſhing them.

His manner of Anſwering them is as ſtrange as that of his Publiſhing them: Which hath cauſed my Defence to be ſuch as may ſeem harſh, and be offenſive to many; though it will not ſo, I hope, to any Impartial Judge. But the Dr's. eminent Eſteem for Piety and Learning will give him much Advantage of prejudicate Judgment in his behalf; which is not eaſily to be removed in Controverſies of Things ſo Myſterious, that not many will concern themſelves to enquire into them, and of thoſe who do, few are found meet Judges of them. Beſides, The Dr. hath Engaged the the Favour of a great Party in his behalf, whoſe Intereſt he hath Eſpouſed in the Controverſies between us, whereas I having been concerned only in the behalf of the Truth, cannot expect much Favour from the World, which hath ſo little Friendſhip for it. But the prevalent Power of Truth can overcome all Difficulties, and on its Support and Defence I only rely. The enſuing Diſcourſe hath been Communicated to ſome Special Friends of the Dr. to try what Exceptions

they could make againſt it, that thereon I might further conſider on it. But all the Cenſures of it from them, was only an expreſſing a diſlike of my Uſage of the Dr. whereon, though not Conſcious of being faulty therein; yet, to give content as far as I could, I have endeavoured, by many Corrections of it, to make it ſmooth and inoffenſive, though I am ſenſible that ſatisfaction is hardly to be given herein, without ſo maiming it, as to be very injurious to the Cauſe I am Engaged in, and alſo defective in my own Defence, who have met with ſuch ſtrange Uſage from the Dr. notwithſtanding my being drawn into this Controverſy by him. As the Subject of the Diſcourſe will render it little grateful ſo its being not to be well underſtood without the Remarks and Anſwer, will give ſome further check to the Reader. Alſo the Dr's ſo earneſt contending to make good his unſound Notions, does make him oft run into ſuch weak Arguing, as that the tracing him therein may ſeem tedious; though I could not avoid it, without making a deficient Defence. But Induſtrious Searchers into the Matters of Controverſy between us, ſuitably to the great Import of them, will not, I hope, find it time miſ-ſpent, ſo throughly to read this Defence with the Remarks and Anſwer, as to underſtand the ſame.

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PREFACE.

IT's requiſite, That the Reader ſhould know, that my Remarks were Publiſhed by the Dr. without my Conſent, and ſo without thoſe Corrections of them, and Additions to them, which a Review of them did produce. Which Doings of him cannot ſeem ſtrange to any, who duely Conſider what Uſage I meet with from him, in his Anſwer to my Remarks. He begins his Preface with repreſenting me to be highly Confident, and Magiſterial in my way, as ſome infallible Judge or deciſive Oracle; whenas the Generality of my Remarks, are but a conjectural Propoſing my Senſe; and ſeldom do I poſitively affirm any thing, unleſs I ſometimes am moved to it in gainſaying him, who does with ſuch ſtrange Confidence aſſert groundleſs Conceits for certain Truths. For no leſs than Demonſtration, invincible Proof, moſt clear, moſt certain, &c. are

his usual Characters of his Arguments in Defence of his Expositions; and those who are not Convinced by them, he imputes it to their being wilfully blind, or winking hard, or to some strange invincible Prejudice, or deep Melancholly, or Stupidity, or Callosity, and Benumedness of Sense, &c. And the Opinions he opposeth, he is pleased to brand with the Characters of fond Fancies, Whimsies, Dreams, Childish and Idiotical Conceits, &c. and this oft, when his Expositions and Answers in Defence of them, are as infirm as he represents my Remarks to be, and they prove as sound as he would make his Expositions to be. Therefore, whereas he surmiseth me to be a high Prizer of my Remarks, I may, I hope, well prize them for the Truths they discover, though not much for their Discovery of them, the same seeming to me (for the most part at least) so plainly signified in the Text, as to make me wonder at that Diluſive Spirit in the Dr. which could make him still so highly prize his contrary Conceits, after I had so discovered the Unsoundess of them. And whereas he fancieth my Remarks such, as rightly Answered, may give some Diversion, at least, if not Satisfaction; If they yielded Matter of Diversion, he seems qualified enough for Answering them, though not so for giving Satisfaction.

The Dr. next tells the Reader, That he cannot

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(*but not out of Ignorance*) *ſatisfie him who I am, but adventures to call me* Mennonite, *from the old wild Conceit, that all Magiſtracy, and Monarchy conſequently, muſt down in the Millennial Reign; whenas I aſſert a Spiritual Magiſtracy then;* viz. *Miniſtration of Juſtice by the Saints, who ſhall then Rule with a Spiritual Power, and what Monarchy is conſiſting therewith, I do not gainſay. Then upon his pretended Ignorance of me, he ſurmiſeth me to be a Forreigner, and ſays alſo of my Remark in his Title-Page, Publiſhed in* Engliſh *by the Anſwerer, as if they were tranſlated, &c. and fits a Name,* viz. Strebloſinous Eurenetes, *to thoſe initial Letters of my Name,* S. E. *which he had firſt given me for the Name ſake. Which Name, he ſays, comprehends the Good and Bad of my* Genius *and Performance. And the Bad he makes to be, a ſtudyed Perverſion and Diſtortion of the Senſe of Prophecies, to make them comply with the unaccountable Dreams, as he deems them, of my fanciful Melancholly; which is indeed a ſtudyed Miſrepreſenting and Reproaching me, for oppoſing his unaccountable Conceits, (ſome of which undoubtedly proceeds from worſe than Melancholly Fancy) and ſubſtituting ſuch Expoſitions in their Room, as (for the main of them at leaſt) I hope, will be approved of by thoſe who are meet Judges of them.*

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He proceeds to give Reaſons for his Publiſhing my Remarks and his Anſwers to them.

Firſt, For that I having uſed all Diligence I could, and being eagerly ſet to find Flaws in his Expoſitions, (*which is ſo far from True, that I was ſorry to find ſo many and obvious Ones as I did*) he hath plainly diſcovered, that I have in Effect found none, which, *he ſays*, is a Demonſtration of the Firmneſs and Certainty of Intelligibleneſs of the Divine Viſions; and that they are not complyable with every Fancy of a raſh deſigning Interpreter, *&c. That the Divine Viſions are certainly intelligible, and not complyable with the Fancy of a raſh deſigning Interpreter, is ſo unqueſtionable a Truth, as ſurely needs no Proof* (*for otherwiſe, To what Purpoſe were they written? And, How could they be Divine Viſions?*) *elſe the Dr. might be a Proof thereof, who being both a raſh and deſigning Interpreter, and one of ſo ſtretching an Invention, and verſatile Reaſon, yet hath not been able to invalid the Firmneſs, and Certainty of Intelligibleneſs of thoſe Prophecies, which he hath taken upon him ſo untowardly to Expound.*

Secondly, Becauſe that in Anſwering them, there are ſo many Occaſions of taking Notice of the true and genuine Rules of Interpreting

preting Prophecies, and of my Tranſgreſſing them. *But what true and genuine Rules can thoſe be, by the guidance of which the Dr. hath ſo greatly Erred in his Expoſitions? And therefore we ſhall find him faulty in the one as well as in the other.*

Thirdly, For that his Anſwers to my Remarks do not only Illuſtrate and Confirm his Expoſitions, but give Light to other Prophecies, *&c. Both which he oft performs at ſuch a Rate, that the Reader will find himſelf little enlightened thereby, unleſs he can put Darkneſs for Light. And whereas he adds*, How Noble is the Study of Prophecies, and becoming a Philoſopher and a Chriſtian; *he ſhews with what Philoſophick Wiſdom he hath Studied them, as alſo his Expoſitions do the ſame; and thereby he does verify the Truth of that ſaying of our Saviour, That the Myſteries of the Kingdom of Heaven are hid from the Wiſe and Prudent, and revealed unto Babes. At the Wiſdom of God, in ſo doing he doth Rejoyce.*

Fourthly, Becauſe he could not be aſſured but that my Remarks might come out without any Anſwer to them, to the prejudice of the Truth, being they ſeem to be Written with great Confidence (*which Reflexion is before Anſwered*) and pretending much to Scripture-Authority, and no Body to ſhew their Errors

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and Defects, might ſtrike great Reverence in the heedleſs Populacy, and make me paſs for a notable Interpreter of Prophets, whenas there's not one true ſtroke in all my pretended Interpretations that claſh with his. *Now this is an amazing Boaſt, whenas his Expoſitions do ſo abound with Errors (as I hope I have made it appear in my Remarks, and ſhall more fully Evidence it in my Defence of them) and ſome of them ſo groſs, as doubtleſs they muſt be imputed to worſe than meer Error in him; and whenas (as I hope it will appear by this Defence) he hath not been able to invalid any one Remark (only hath taken me in two or three Miſtakes in Hiſtory, &c. but ſuch as do not prejudice the Remarks they concern) not that I aſſert them all to be true, but that though moſt of them are propoſed only as conjectures, yet they hold good againſt what he hath been able to oppoſe to them, and are rather confirmed by his ſaying ſo little, notwithſtanding his Labouring with all his Might and Arts againſt them. But then, How ſtrange a Conceit is it, that the vulgar are like to be affected with ſo great Reverence of my Remarks, and to be drawn into wretched Miſtakes by them, whenas he ſays after in his Preface,* That they utter ſuch ſublime Matters touching the Glorious State and Oeconomy of the

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New *Jeruſalem*, and things in tendency thereunto, as tranſcend the conceit and allowance of any ſober conſiderate Man! *Are the Vulgar capable of conceiving things too ſublime for the Conception of any ſober conſiderate Man? This will hardly hold Senſe further than it concurs with that ſaying of our Saviour before cited, and with thoſe ſayings*, God hath choſen the Poor of this World rich in Faith, *&c.* and the Fooliſh to confound the Wiſe, and the Weak and Deſpiſed, and things that are not, to bring to nought things that are: *And happy were it for the Dr. if he could be wiſe with ſuch Vulgar. And though the ſublimity of what I have ſaid of the Glorious State of the New* Jeruſalem, *&c. ſhould make it ſeem incredible, yet ſurely it ſhould rather ſeem deſireable to be true, than fit to be ridicul'd, as it is by the Dr. And no better Senſe is what he ſays next of the prophane Wits, than what he hath ſaid of the Vulgar*, viz. That thoſe Wits thinking it not worth the while to trouble themſelves with diſcovering my Errors, would be more confirm'd in their own, and have new Cauſe to inſult over all pretences of underſtanding Prophecies. *Now if thoſe Wits would not trouble themſelves to diſcover my ſuppoſed Errors, nor the Dr. nor any other ſhould undertake the*

diſcovery of them, How could they be confirmed in their Errors from my Remarks, before they knew whether they were Erroneous or no? They might diſ-believe them as they do the Prophecies themſelves, but not be confirmed by them in the diſbelief of the Prophecies; but rather would be ſo confirmed from the diſcovery of ſuch Errors in them. For new Attempts to unfold Prophecies proving alſo fruitleſs, might make them the more inſult over all Pretences to underſtand them.

Fifthly, Becauſe ſome extravagant Notions he ſays, are applied by me to Prophetick Viſions, whether *Romaniſtical* or *Anabaptiſtical* he knows not (nor do I know why he ſhould fancy them either) ſuch as he thinks do not comport with a Chriſtian Spirit or the Peace of Chriſtendom. *But he does not mention any of theſe Notions, and therefore this Reaſon requires no further Anſwering.*

Sixthly, *His laſt Reaſon for Publiſhing my Remarks with his Anſwer to them is*, That he had a more ſpecial Eye to thoſe two great and uſeful Truths, as he calls them (*but indeed great and miſchievous Errors, as he hath managed them*) *viz.* that the Reformation was the Riſing of the Witneſſes, and that the Primitive-times till about Four Hundred Years after

after Chriſt, were Symmetral. The Evidence of which two Truths, *he ſays*, *That* I endeavour tooth and nail to ſmother and ſuppreſs, by moſt wretched diſtorting and ſlubbering over the Senſe of *Rev. cap.* 10. and the two ſucceeding ſychronal Viſions, the one in *cap.* 11. and the other in *cap.* 12. *cap.* 13. *cap.* 14. and alſo by groundleſs denying that the Viſion of the Seven Churches reach any further than the beginning of the Millennium. *Whereas I hope, that I have made it out in this Defence, that all my Aſſertions in thoſe particulars are ſound, and that the foul Reflexion which he does here make on them, is truly to be applyed to what he hath ſaid againſt them. But whereas he maketh all that he chargeth me with here, to be done in favour of my Beloved Mennoniſm, as he calls it, which bears an ill Aſpect as he repreſents it, I think it not amiſs to ſay ſomething here alſo (notwithſtanding my having ſaid enough I hope in the enſuing Diſcourſe to the ſame purpoſe) for the manifeſting the truth of it, and removing that prejudice againſt it, which he endeavours to poſſeſs the Reader with.*

Whereas the Dr. does repreſent me to hold, That all Magiſtracy muſt down in the Millennium; my Remarks do plainly aſſert the continuance of it more than his Expoſitions: For I make the Kingdom of

Christ mainly to consist in the Ministration of Justice, and oft shew the falsness of that Rule that he is so much guided by, viz. *that the Prophecies of the Affairs of that Kingdom do chiefly respect Religion and Matters of Worship.* To do Justice and Judgment is more acceptable to GOD than Sacrifice. *Hence Christ's Kingdom Typified by* Solomons, *is Gloriously Described*, Psal. 72. *wholly in respect of the Righteous Judgment or Ministration of Justice that shall then be.* He shall Judge the People with Righteousness, and the Poor with Judgment, *ver.* 2. He shall Judge the Poor of the People, and save the Children of the needy, and break in Pieces the Oppressor, *ver.* 4. He shall deliver the needy when he cryeth, the Poor also and him that hath no helper, *ver.* 12. He shall redeem their Souls from Deceit and Violence, and precious shall their Blood be in his sight, *ver.* 14. For which, All Kings shall fall down before him, all Nations shall serve him, *ver.* 11. And his Name shall endure for ever, and Men shall be Blessed in him; all Nations shall call him Blessed, *ver.* 17. *In like manner is his Kingdom described*, Esay 9. 6, 7. And the Government shall be upon his Shoulders, *&c.* Of the Increase of his Government and Peace there

there ſhall be no end, upon the Throne of *David* and upon his Kingdom, to Order and Eſtabliſh it with Judgment and Juſtice, *&c.* *And* cap. 11. 4. With Righteouſneſs ſhall he Judge the Poor, and Reprove with Equity for the Meek of the Earth. *And* Jeremiah *calls him a* King who ſhall Reign and Proſper, and Execute Judgment and Juſtice in the Earth, *cap.* 23. 5. *And hence the Worldly Rulers being Reproved*, Pſal. 82. *for their contrary doings, they are Inſtructed in the great Duty they failed in*, *ver.* 3, 4. Defend the Poor and Fatherleſs, do Juſtice to the afflicted and needy, deliver the poor and needy, rid them out of the hands of the Wicked. *And* Iſaiah *cap.* 1. *ſetting forth how offenſive the multitude of Sacrifices, and all the Worſhip of the* Jews *was to God, by reaſon of their evil-doings, which made their Solemn Meetings Iniquity; he after Exhorts them to* ceaſe to do evil, and learn to do well, *and then tells them wherein that well-doing conſiſts*, viz. Seek Judgment, Relieve the Oppreſſed, Judge the Fatherleſs, Plead for the Widdow; *And again tells them*, *cap.* 5. 7. God looked for Judgment, but behold Oppreſſion; for Righteouſneſs, but behold a Cry, *&c.* *So that the main Scope and great Glory of Chriſt's Kingdom in the World appears*

pears to be, the thus Righteous judging the Meek, and Poor, and Needy, and delivering them from their Oppreſſors, &c. and the great Tranſgreſſion of Worldly Rulers, is their failing herein. But then the Queſtion is, By whom will Chriſt (when he becomes ſo Seated on the Throne of David, *and hath the Government on his Shoulders) Miniſter this Righteous Judgment? Which the Scripture ſeems ſo clear in as to ſilence all Queſtion about it, though the Dr. by a ſtrange Violation, hath perverted the Senſe thereof.*

In the firſt Viſion of Daniel, *cap.* 2. *concerning the Four great Kingdoms that were ſucceſſively to ariſe, and the Kingdom of Heaven that was to Succeed them on Earth, that Kingdom is Deſcribed by a Stone cut out without hands, which ſmote the Image, whereby all the foregoing Kingdoms became broken in pieces and conſumed, and that Stone became a great Mountain filling the Earth. Both the Stone cut out without hands, and the preceding Kingdoms being utterly broken and conſumed, do ſignify, that the ſucceeding Kingdom muſt be wholly a new State of Government, of God's immediate Erecting and Eſtabliſhing by his Spirit, and thereunto abſolutely aboliſhing the former State. To which Anſwers,* Rev. 21. 1. And I ſaw a New Heaven and a New Earth, for the firſt Heaven and

and Earth were paſſed away, &c. *and alſo* ver. 5. Behold, I make all Things new. *In* Daniels *next Viſion of theſe Four Kingdoms, and that to Succeed them*, cap. 7. *it's Deſcribed*, ver. 13, 14. *by the* Son of Man being brought with the Clouds of Heaven to the Ancient of Days, and having Dominion, Glory, and a Kingdom given unto him, that all Nations, People and Language ſhould Serve him, &c. *Which in the Interpretation of the Viſion is explained by Judgment being given to the Saints of the Moſt High, and their Poſſeſſing the Kingdom, to whom the greatneſs of the Kingdom under the whole Heaven ſhall be given*, ver. 22, 27. *So that, it's by them that the Son of Man will Exerciſe his Righteous Dominion on Earth. Hence* John, Rev. *cap.* 1. *ver.* 5, 6. *Salutes the Seven Churches with Bleſſing from the* Prince of the Kings of the Earth, who loved us and waſhed us from our Sins in his own Blood, and made us Kings and Prieſts unto God and his Father. *And hence the Four Beaſts, and Twenty-Four Elders*, cap. 5. (*repreſenting the Church in the Millennial State*) *fall down before the Lamb, joyning in that* Song, ver. 9, 10. Thou art worthy to take the Book and open the Seals thereof, for thou waſt Slain, and haſt Redeemed us unto God by

thy

thy Blood, out of every Kindred and Tongue, and People, and Nation, and haſt made us Kings and Prieſts unto GOD, and we ſhall Reign on the Earth. *And it's ſaid of the New* Jeruſalem *(the Lambs Wife)* They ſhall bring the Glory and Honour of the Nations into it, *cap.* 21. 26. *and they who are in it ſhall* Reign for ever and ever, *cap.* 22. 5.

Now I cannot imagine how any, who looks on theſe Prophecies with any Underſtanding and Belief, can imagine, how the Dr's. appropriating the Dominion of theſe Times to the Reigning of Kings or Monarchical Rulers of Nations, is agreeing with the Dominion that then (as appears ſo clearly) will be given to the Saints of the Moſt High, the Citizens of the New Jeruſalem; *and therefore am amazed at his ſo ſtifly adhering to his Aſſertion, and thereunto ſo groſly perverting the ſignification of the Four Beaſts and* Twenty Four-Elders, cap. 5. *whenas we ſhall find there, that he produceth nothing of any moment to countenance his ſo doing. There's nothing more clear, than that ſuch Kings can Exerciſe no Dominion in Chriſt's Kingdom, but by the Authority and Power they receive from him; and which to be ſure they will not receive, to act any thing but according to the Truth, the Will of God, which will be then done on Earth as it is in Heaven.*

To

To act according to which, Judgment and Power will then be given to the Saints, the Citizens of the New Jeruſalem *in which the Throne of God and the Lamb will then be; with the Glory of which they will be ſo enlightened, as not to need the Light of the Sun, or Moon,* &c. viz. *Thoſe Worldly Powers which formerly ruled under* Apollo, *the Prince of this World. If therefore ſuch Monarchs as the Dr. fancyeth, ſhall then rule, be Members of that City, How can they rule otherwiſe, than in their Station with their Fellow-Citizens? And what higher Station, or greater Power, can they pretend to than others, further than by being qualified with higher Spiritual Endowments, they gain greater Sway among them? But if thoſe Kings be not Members of that City, How can they be Rulers at all in Chriſts Kingdom?*

But the Dr. thinks that the Account I give of the Millennial State, is apt to beget a Prejudice againſt Monarchy, and Civil Magiſtracy; and being joyned with a denying the Reformation to be the Riſing of the Witneſſes, tends to cauſe Endeavours of Innovations and Tumults, &c. *upon a falſe Expectation of a ſudden Riſing of them; whereby tho' he does before declare againſt Siniſter Deſigns of ſerving a Party,* &c. *yet he ſhews that he is byaſſed in his Expoſitions, to ſerve an Intereſt. His*

grand Error of making the Reformation to be the Riſing of the Witneſſes, does proceed from the ſame; and no leſs officious are his Conceits of the Millennial State. And tho' the endeavouring to defend Rulers, and preſerve the Publick Peace againſt all dangerous Doctrines to either, is a highly commendable Undertaking, when performed with Truth and Judgment, yet the Dr's Performance herein deſerves little Thanks, being rather likely to be diſſerviceable to thoſe for whoſe Service it's intended. For what Advantage can it be to Worldly Rulers, and the Adherers to them, to be poſſeſs't with ſuch wrongful Apprehenſions of the Preſent State of Chriſt's Kingdom in the World, and the approaching Millennial State of it, as may encourage them in ſuch doings as to incur the Wrath of him, of whom it's ſaid, Be wiſe now therefore, O ye Kings, be inſtructed ye Judges of the Earth, ſerve the Lord with Fear, and rejoyce with Trembling, kiſs the Son leſt he be angry with you, and ye periſh from the Way, *&c. Nor is the Publick Peace in Danger of any ſuch Diſturbance, as the Dr. fancieth, by ſuppoſing the Witneſſes not riſen, (tho' I do not ſuppoſe it) for they are raiſed by the Spirit of Life from* G O D, *which enters into them, and ſets them on their Feet, &c. and therefore their doings will ſurely be ſuitable to that*

Spirit

Spirit by which they are acted. But if any ignorant turbulent People ſhall abuſe this Truth, to the Diſquiet of the Publick Peace, they doubtleſs will fall into Condemnation for their ſo doing. For no Hypocritical Profeſſors, or Eſpouſers of the Cauſe of Chriſt will be owned by him. He hath promiſed to be with them always, to the End of the World, who obſerve all things which he hath Commanded us, but he ſearcheth the Heart and Reins, and giveth to every one according to his Works. Since therefore the Dr. is ſo zealouſly concerned in the Behalf of Worldly Rulers, and the Publick Peace, it were likely to be a much more ſerviceable Performance in Behalf of both, than what he hath done, if he could have freely laid open the Preſent State of the Chriſtian Affairs in the World, and what further is to be expected to ſucceed (according to the Prophetick Revelations) in reference to the bringing Chriſt's Kingdom on Earth; whereby, both Rulers, and all who concern themſelves in ſuch uſeful Enquiries, might be the better prepared and diſpoſed, to comply with, and ſubmit to thoſe Providences which befall us, in order to the Advancement of the ſame in the World.

It's doubtleſs greatly deſireable, That all Reformations and Changes to be made in order thereunto, ſhould be in a Legal Courſe by thoſe who are in

Authority, that Peace and Truth may be United in the promoting that Kingdom, as they will be in the Eſtabliſhing it. But ſo long as the Enemies of both bear ſuch Sway in the World, What thereof can be expected? And whilſt Mens Hearts are faſt engaged in Worldly Enjoyments, How are they like to be concerned for the promoting thoſe Things which muſt needs diſquiet them in their ſo unprofitable, yea, deſtructive Delights? But on the contrary, are like to be bent againſt them; For, The Friendſhip of the World is Enmity with God, and if any Man love the World, the Love of God is not in him. *So that the Kingdom of Heaven is like to make no further Progreſs in its coming on Earth, than it's carryed on by that Heavenly Power, which exerts its ſelf in extraordinary Works of Providence, to the bearing down all Oppoſition of Worldly Rulers,* Who ſet themſelves and take Council together, againſt the Lord, and againſt his Anointed, *ſaying,* Let us break their Bands, and caſt away their Cords from us, *Pſal.* 2. *Of what evil Conſequence therefore are ſuch Performances as the Dr's. which, by begetting an erroneous Underſtanding of Prophecies of Chriſt's Kingdom, tend to confirm Rulers in ſuch doings, as obſtruct the Advancement of it in the World, and ſo render him their Enemy.* He that flattereth

tereth his Neighbour, *ſays* Solomon, ſpreads a Snare for his Feet; *How much more does this hold true of Princes and Rulers, when they are ſoothed up in ſuch dangerous Errors, which they have ſo great Temptations to diſpoſe them to hearken to! For being what God deſigns to bring to paſs cannot be withſtood, if they ſhould be ſo deceived as to be emboldened to make Oppoſition thereunto, it muſt be at their great Peril. For thereby they run the Danger of experiencing what is threatened*, Pſal. 2. 9. Thou ſhalt break them with a Rod of Iron, thou ſhalt daſh them in pieces like a Potters Veſſel; *and alſo in* Pſal. 76. 12. He ſhall cut off the Spirit of Princes, he is terrible to the Kings of the Earth.

How ſerviceable a Work therefore muſt they perform, not only to the Intereſt of Chriſtianity, but of Worldly Rulers alſo, who ſhall poſſeſs them with ſuch a true Underſtanding of the State of Chriſt's Kingdom coming on Earth, and of their Duty and Prudence to further the advancing the ſame, (at leaſt, to beware obſtructing it) as to make them prevent the ſaid threatened Dangers, by hearkening to the aforeſaid Admonition, Pſal. 2. *And how miſchievous and hateful then are their Doings, whoſe Duty it is to perform this ſo ſerviceable Work, yet not only fail thereof, but out of Worldly Reſpects,*

endeavour

endeavour craftily to ſmother thoſe Truths which are of ſo great Moment to be rightly underſtood! Whereby they not only endanger the Expoſing ſuch Rulers to the Wrath of God, but alſo occaſion the falling out of many Evils between them and the People, which by a faithful performing their Duty, they might have probably prevented. For whenas Kings ſhall have ſuch a Zeal againſt the Whore, as to hate her, and make her deſolate, &c. Rev. 17. 16. *and ſhall ſo joy in* Sion, *or the New* Jeruſalem, *and be ſo bountiful, and do ſuch Homage to the ſame, as is deſcribed,* Eſay 60. *and* Rev. 21. 24, 26. *and elſewhere, it appears that what contrary Doings they be guilty of, proceeds much from the Treacherous Dealing of ſuch miſleading Guides, as that not only fail of faithful endeavouring to poſſeſs them with a true Underſtanding and Senſe of their Duty, but alſo influence them to act contrary thereunto. So that, when they become freed from thoſe evil Influences wherewith they have been ſo ſeduced, and become faithfully informed what is their Duty and true Intereſt, they are likely then in ſome good Meaſure, to act as* CHRIST'S *Vicegerents, as well as to own and profeſs themſelves to be ſo.* All the Kings of the Earth ſhall praiſe thee O Lord, when they hear the Words of thy Mouth; yea, they ſhall ſing in the Ways

of

of the Lord, for great ſhall be the Glory of the Lord, *Pſal.* 138. 4, 5. *And what large Deſcriptions are there in* Eſay, *of what Honor they will do to* Zion, *and what Benefactors they will be to Her! which though they mainly reſpect the Millennial-times, and ſo agree with what is ſaid,* Rev. 21. *of the Kings and Nations bringing their Glory and Honor to the New* Jeruſalem, *yet they are like to have ſome antecedent fulfilling, as thoſe Times of* Zions *accompliſhing her warfare approach, and ſo ſhe begins to put on her beautiful Garments, and* to ariſe and ſhine by reaſon of her Light coming, and the Glory of God riſing upon her, *Eſay* 60. 1.

For when the Kingdom of Heaven hath made ſo great Advancement on the Earth, as to be near the Settling of its abſolute Dominion in the World, all Acts of Hoſtility then againſt it by the Princes of the World, they muſt needs find as difficult as the Rowing againſt a ſtrong Stream, and alſo very burdenſome to their Conſciences in ſuch enlightened Times; whenas all Actions in favour and furtherance of it, muſt needs yield much Peace and Satisfaction of CONSCIENCE *to them, beſides what outward Advantages may attend the ſame. How Signally did God manifeſt his Judgments againſt thoſe two Perſecuting Emperors* Diocleſian

ſian *and* Maximian (*who thought to have Extirpated* CHRISTIANITY, *and Erected Pillars with Triumphing Inſcriptions that they had done it, whenas it was ſo near its Advance, by their Succeſſors aſſuming the Chriſtian Profeſſion*) *ſo breaking their Spirits as to make them abdicate themſelves from their Government in Grief and Deſpair, becauſe that all their wicked Endeavours (enforced with ſo great Cruelty) became at length fruſtrated, beſides the Judgments that did after befal them. And how did God blaſt the Deſigns and Undertakings of the late Great Emperor* Charles *the* Fifth, *againſt the Reformation, ſo as at length to make him recede alſo from his Empire in like diſcontent, and to affect him ſo, that it's ſuppoſed to have made a Convert of him before his Death. And may we not then well ſuppoſe, that when the time draws near wherein the* Myſtery of God ſhall be finiſhed, *viz.* the Kingdoms of the World ſhall become the Kingdoms of the Lord and his Chriſt, *&c. He will then be no leſs Remarkable in his dealing with ſuch Princes, as ſhall ſet themſelves in Oppoſition to the accompliſhing thereof? And how dreadful he will make himſelf to them, does not want being ſignified in Prophecies, whereof there hath been already ſome mention.*

But

But it Seems almoſt Incredible that they ſhould continue ſo obdurate in ſuch enlightened Times, and wherein God ſhall repay their enmity againſt him with ſo great Terrour and Trouble (as he did to the Ægyptians *purſuing the* Iſraelites, *when he lookt on them through a Pillar of Fire, and took off their Chariot Wheels that they drave them heavily) were they not Powerfully wrought upon by ſuch unclean Pſeudo-Prophetick Spirits as are called* Spirits of Devils working Miracles, *Rev.* 16. 13, 14. *That is*, Working after the manner of Satan, with all Power, and Signs, and lying Wonders, and all deceivableneſs of Unrighteouſneſs, *&c.* 2 Theſ. 2. 9, 10. *What better ſervice therefore can be endeavoured in behalf of Worldly Princes and Rulers, than to deliver them from ſuch Subtile and Perilous Deceits, by a faithful informing them of what is ſignified in the Prophecies of thoſe Times, that by the knowledge thereof, they may be the better able to judge what is their Duty and Intereſt in their Station. What cauſe therefore hath the Dr. to reproach my Remarks as tending to the diſturbance of the publick Peace, and to the begetting a prejudice againſt Monarchy and Civil Magiſtracy, whenas they really tend to the great Service of them I have mentioned. And how dangerous may ſuch Expoſitions as the Dr's. prove*

to them (if they can gain Credit to be believed) by giving ſo untrue an Account of the Millennial Times, and thoſe preceding them, as may embolden them to excerciſe their Authority ſo wrongfully, as may prove Perilous and Ruinous to them, and ſo give them too late to underſtand, what deceitful Guides, and Daubers with untempered Morter they have been led by.

But indeed, though the Dr's Expoſitions are not free from that Pſudo-Prophetick *Leaven, and* Pia Fraus, *which out of Policy and Intereſt hath been ſo long prevalent in deceiving the World, yet is there not that profound Subtilty in them, as to make them very inſinuating to deceive; and they ſeem moſtly to proceed from that vain Philoſophick Spirit, which out of an immoderate thirſt after Knowledge, and as great deſire to appear knowing, does drive Men upon intruding into thoſe Things which they know not, and which are too high for them to attain unto, and ſo make them liable to be deceived, and thereby to become deceivers of others. And this Philoſophick Spirit puffing Men up with notional empty Knowledge, and ſo making them pride themſelves in ſuch Wiſdom as is Fooliſhneſs with God, muſt needs therefore diſpoſe them to a ſcornful Rejecting and Vilifying ſuch Truths as claſh with their Sentiments. Whence the Primitive Chriſtians had no greater Enemies, (at leaſt*

leaſt as to Tongue-Perſecution) *than the great Philoſophers of thoſe Times. No Wonder therefore, that my Remarks have met with the like Uſage from the Dr. in his Anſwer to them, and in his Preface which I am Anſwering. Where he repreſents me to be a Phanatical Enthuſiaſt, and ſays,* That I have uttered ſuch ſublime Matters, touching the Glorious State and Oeconomy of the New *Jeruſalem*, and things in tendency thereunto, as tranſcends the Conceit and Allowance of any ſober conſiderate Man, (*that is, of ſuch who through Wiſdom know not God*) and that the Elevation of Spirit in me is but the heaving of the *Hypocondria*, and the vain Deluſions of the Towring Fumes of an overheated Melancholy. *And this forſooth, becauſe what I have ſaid, does not agree with his* more Rational *Genius*, ſerene Mind, and ſober Judgment.

And ſurely it muſt be his being Conſcious of ſuch foul Uſage of me (*which yet he would have paſs for Quickneſs and Freeneſs in him*) *that makes him apprehenſive of a Railing Reply from me, whenas he hath no Cauſe from my Remarks to ſuſpect the ſame, I having been in them very ſparing of making any Reflexions on him, tho' I met with ſo frequent Motives thereunto, from the Unaptneſs I*

found in his Philoſophick Genius *to expound Prophecies, and from ſome ſtrange extravagant Aſſertions which he does adhere to, and others very groundleſs, which he hath the Confidence to affirm for certain Truths. So that, the Saying of* Calvin, *on* Acts 17. 16. *concerning the* Athenians, *who were ſo eminent for Wiſdom and Learning, and yet ſo addicted to Idolatry,* (viz. *That God ſuffered them to lapſe into the greateſt Dotages, that they might be an Example of the Ineptneſs of a perſpicacious Underſtanding, tho' improved by Learning, when exerciſed about Heavenly Things,* &c.) *ſeems Applicable to the Dr. For we ſhall find him ſometimes ſo skilfully Conteſting in Behalf of empty Conceits, as to make it a Wonder, that One able to ſay ſo much in Defence of them, ſhould think them worth defending, and thereby to Evidence, How little ſuch Endowments do qualifie Men for receiving the Myſteries of the Kingdom of Heaven; yea, How they may prove Obſtacles to the ſame, whilſt they furniſh them with various ſubtle Shifts to evade the Evidence of Truth, and ſo dazle their Eyes with the Splendour of falſe Wiſdom and Knowledge, as to diſable them to behold the True.*

To this we may impute the Dr's. ſo many, and ſometimes ſtrange forc't Criticiſms upon the Text,

varying

varying from our Tranſlation, which gives ſo Genuine a Senſe of Scripture, in the Matters of Controverſie between us, that I have always kept to it, and doubt not but that it will hold true, againſt all that his wracking Invention hath been able to deviſe againſt it. And to the ſame we are to impute alſo, the rare Uſe he makes of Prophetick Figures, eſpecially his Henopeia: And alſo his Recourſe ſo much to the Indian Onirocriticks for underſtanding Prophetick Symbols; whereas, tho' the Prophets did uſe their Symbols, yet might they uſe others alſo that were ſignificant and proper, and might vary from them in the uſe of theirs (ſo it were to an eaſie ſignificant Senſe) according to the Liberty that Paul takes in the Uſe of Words, 1 Cor. 2. 13. Such Arts hath the Dr's learned Abilities furniſhed him with, for withſtanding the Truth. But when theſe Helps fail him, he does not ſtick ſometimes to do manifeſt Violence to the Text, (in Behalf of ſome eſpouſed Errours which he cannot deſert) by ſtrange extravagant Aſſertions. Such are his affirming, that the Trumpets are the Plagues which the Witneſſes ſmote the Earth with (though they are of far different Nature, and the one are in the ſealed Book which the other are not): And that there's a Commutation of Iconiſms, Rev. 16. ver. 16. whereby three ſuch oppoſite Parties,

as

as the Chriſtian, Anti-Chriſtian, *and* Infidel-Party (*which* Infidel-Party *is his own fancying*) *become repreſented by one great City; And alſo, that what happens in the Time of any Trumpet, or Vial-Angel, is to be imputed to him, whether he contribute any thing to it or no; with divers other the like Aſſertions, the Vanity whereof will appear in the enſuing Diſcourſe. But ſcarce in any of them hath he done greater Violence to the Text, than in his groſs perverting it before mentioned, in Oppoſition to what, he calls my Beloved* Mennoniſm.

Yet he agrees with me, that Chriſt's Reign in the Millennium ſhall be wholly a Spiritual Dominion, wherein Rulers ſhall rule by a Spiritual Power, and thereby yield full Obedience to Gods Laws, that his Will may be done on Earth, as it is in Heaven. Which, if he could make it out, that it did conſiſt with ſuch Monarchs as he imagines then ſhall Rule, and would be fulfilled under them, I ſhould not contend with him about them, being not concerned, under what Form of Government that Righteous Spiritual Dominion will be then exerciſed, ſo long as the Truth of that State be agreed, and not prejudiced by any ſiniſter Account of it. But whileſt the Dr. does fancy, that there will be ſo great a Pother in ſetling ſuch Dominion by Oecumenical *Councils,*

cils, as that ſo large a ſpace of time as one of his Thunders will be ſpent about it, and alſo that it will be under ſuch Monarchs as he imagines, he appears not to have a right Conception of the Government which he acknowledgeth muſt then be, and alſo to be ignorant (or ſomething worſe) of the Nature of Monarchical Government which he is ſo concerned for.

For Monarchy conſiſting in the exerciſing of an uncontroulable Power, accountable to God only, and ſuch Power being from him from whom is all Power, How is it imaginable, that he ſhould then Inveſt any Prince with ſuch Power, ſo contrary to his own and his Son Chriſt's Kingdom, which will then be Eſtabliſhed in the World? For when Dominion ſhall be given to the Saints of the Moſt High, by the Throne of God and the Lamb being in the New Jeruſalem, *whereby they ſhall Reign for ever and ever,* Rev. 22. 3, 5. *there can be no Authority or Power then exerciſed, but what muſt be accountable to God and the Lamb then ſo Ruling. If therefore the Dr's Monarchs, exerciſe no Power than ſuch, wherein will they be Monarchs more than their Fellow-Citizens of the New* Jeruſalem, *who in their ſeveral Stations will exerciſe the ſame Power? And therefore are called Kings and Prieſts,* Rev. 1. 6. *and* cap. 5. 10. *But*

if

if they ſhall pretend to an uncontroulable Power, unaccountable to any on Earth, What a Monſtrous Conception is it to imagine, that God ſhould then ſet up any ſuch Power in the World, ſo contrary to his own and his Sons Kingdom already ſettled therein! The deſiring of which was, in the Iſraelites, *a rejecting him to Rule over them.*

For all uncontroulable Power claimed by Monarchs, is but Worldly Dominion, which lapſed Mankind became ſubject to, by Diſobedience and Apoſtacy from GOD. *And from the Thraldom of ſuch Dominion Chriſt does deliver us, by* turning us from Darkneſs to Light, and from the Power of Satan unto GOD, delivering us from the Power of Darkneſs, and Tranſlating us into the Kingdom of our LORD. *And beſides this Redemption of Believers, his Kingdom is Deſigned for a* Jubilee *of the whole Creation, in the Millennial Reign, when the earneſt expectation of the Creature waiting for the Manifeſtation of the Sons of God ſhall then be Anſwered, by its being delivered from the Bondage of Corruption into the Glorious Liberty of the Sons of* GOD, *and ſo freed from that Vanity it was formerly ſubject to; for which Deliverance the whole Creation Groaneth and Travelleth in Pain,* &c. *Rom.* 8. 19, 20, 21. *And which becomes accompliſhed, by* deſtroying him that

that hath the Power of Death, the Devil, and ſo delivering them who through fear of Death were all their Life-time ſubject to Vanity, Heb. 2. 14, 15. *Though therefore, ſuch Worldly Dominion be the Ordinance of GOD, yet it's of like Nature with the* Judaical-*State, which the Apoſtle,* 2 Cor. 3. *calls the Miniſtration of Death and Condemnation, that's to be done away or aboliſhed (and* Gal. 4. *he calls it* Jeruſalem *in Bondage, under the Elements of the World,* &c.*) to make way for the Glorious Miniſtration of the Spirit, which remaineth, the* Jeruſalem *from above,* &c. *So that, all ſuch Dominion does and muſt decline, as the Kingdom of Chriſt advanceth in the World, till at length it expire and become as the dead Hedge, which after the Quick is grown up becomes uſeleſs and cumberſome, though before needful both for fencing it and the Incloſure. And indeed, Chriſtianity will then ſo leaven the World, with a contrary Spirit, ~~ſo~~ to that ~~the~~ Spirit of the World, wherewith the State and Grandeur of Monarchy is upheld, that it will be then as unable to ſubſiſt as a Bird is to fly whoſe Wings are pluckt.*

And theſe are Truths which ſeem now ſo ſeaſonable to be ſpoken of, that the doing thereof can hardly appear prejudicial to Monarchy, or any Worldly Government, in the Eyes of thoſe who are not more

than duely concerned for them, but rather to be for their real Service. For we are fallen into those enlightened Times (which we may call the Day-spring of the Millennium) spoken of by Daniel 12. 4. wherein many shall run to and fro, and Knowledge shall be increased; whereby the Minds and Spirits of People are so enlarged, that they are not to be kept in that Thraldom as formerly, in the barbarous times of Darkness, but are suitably to their Natures, to be managed with Reason and Humanity, to be drawn with the Cords of a Man and the Bands of Love. And this change of Times, is the result of the Advancement of Christ's Kingdom in the World, and the like Changes are further to be expected, till they end in the Establishing of his Kingdom on Earth. What therefore can be more seasonable for these Times, than such a right understanding of the Mysteries of Prophecies concerning the Times approaching, as that both Rulers and People having some true prospect of them, may be guided thereby so to steer their Courses, as will most conduce to beget and preserve a good understanding between them, and so to prevent those Troubles and Mischiefs which so oft fall out for want thereof.

For when they are able to contemplate those Providences and Revolutions which fall out in the World (which otherwise might be very surprizing to them)

as tending to the promoting and bringing to paſs that great Revolution which muſt at length be accompliſht, they are like then (however the Prerogatives of the one, and the Rights and Priviledges of the other may ſeem concerned therein). either to rejoyce at, or at leaſt with ſubmiſſion to acquieſce in them, unleſs they be given up to that hardneſs of Heart, which made Pharoah *a Veſſel of wrath fitted for Deſtruction. So that the great Jealouſies between them, and Troubles oft raiſed thereby (which were formerly occaſioned by reaſon of thoſe Politick concerns being ſo dear unto them) are then like to vaniſh, when they underſtand, that what they forego of thoſe concerns is in ſubmiſſion to his will, to whom they owe themſelves and all they enjoy; and is in order to the making way for that ſo much more happy State of his Kingdom coming on Earth. And indeed, What could render any Monarch more Glorious, than his Vindicating with utmoſt Reſolution his Royal Rights and Prerogatives againſt all wrongful Invaſion of them, yet being ready to yield to any Diminution of them, in Order to the Advancement of his Kingdom whoſe Vicegerent he owns himſelf to be; yea, though it were to the Laying down his CROWN at his Feet, and Surrendring his SCEPTER into his Hands. This, however it ſhould leſſen him in Worldly Greatneſs, muſt needs make him more*

truly Glorious and happy here, and much more ſo hereafter. And what Cauſe can Subjects have to be much concerned at the invading of their Politick Rights and Priviledges, when they underſtand, that the decaying and diſſolving of that Politick State wherewith they have been upheld, and which they ſerve to uphold, does further the coming of that Kingdom, which will bleſs them with a much more Righteous Miniſtration of Juſtice, and with much more happy Rights and Priviledges, than can be enjoyed from any Humane Conſtitutions. So that, a due Conſideration of the State of that Kingdom, and the Providences of God advancing the ſame in the World, is enough to make all thoſe Politick Concerns both of Rulers and People, which were formerly ſo precious in their Eyes, appear of ſo little Regard to them, as to remove all Danger of embroyling themſelves about them.

As theſe Truths are ſo ſeaſonable to be ſpoken of, ſo I have done it in ſuch manner, both in my Remarks and this Defence of them, as is, I hope, inoffenſive. For I have only ſet forth that General Account, which the Prophecies, according to their eaſie natural Senſe, do give of the Millennial-Times, and the antecedent Occurrences thereunto; not preſuming upon any inquiſitive Search or Conjectures, about things not revealed. And that

Account

Account which I have ſo given, is ſuch as does diſcountenance all Turbulent Attempts by blind Zealots for furthering the Advancement of thoſe Times; giving them to underſtand, that the Kingdom of Chriſt being Spiritual, is not to be advanc't by outward Humane Means, but by a Spiritual Power, the Kingdom of Heaven within us, (which is ſignified by the Stone cut out without Hands, and becoming a great Mountain, &c. Dan. 2.) and therefore, further than they are ſo enabled thereunto, they are neither called nor qualified to become active Inſtruments in furthering its coming, but run the Peril of ſuffering as Evil-doers, by engaging themſelves in ſuch Undertakings.

But how ſeaſonable, uſeful, and inoffenſive ſoever my Performance be, yet concerning things which the World is ſlow to conceive and believe, its likely to meet with not only difficult Acceptance, but alſo evil Conſtruction, from thoſe who are prone to ſpeak evil of things they underſtand not. Many have thought the Prophecies of the Millennial-Times, too Glorious to concern a State on Earth; and others who could not be ſo blind againſt the manifeſt Truth of the Text, yet having not emerged to that State as to be able rightly to conceive of, and believe the Things propheſied of thoſe Times, have modalized them according to their own narrow Earthly

Apprehenſions,

Apprehenſions, to the changing, in effect, the ſo Glorious Spiritual State of Chriſt's Kingdom on Earth, into a refin'd Politick or Worldly Dominion. Of this ſort, the Dr. is a notable Inſtance. But I, Thanks be to GOD, can ſo conceive and believe the Things deſcribed in thoſe Prophecies, as to allow them to be underſtood according to the moſt proper genuine Senſe of the Text, and of Prophetick Style, &c. and hope, that the Senſe of them given by me, will appear ſuch to the Judicious Reader. Having therefore dealt ſo truly and inoffenſively, on a Subject ſo ſeaſonable and uſeful to be ſpoken of, and being engaged to this Undertaking, in Defence of my Remarks ſo culpably both Publiſhed, and Anſwered, I think ſuch as ſhall be diſſatisfied with my Performance, can hardly find Cauſe to Cenſure me as blameable for the ſame. And as for what good Acceptance it meets with, I am not ſolicitous about it, being not deſirous that it ſhould find better than its Truth and Uſefulneſs does render it Worthy of, and not doubting of its finding, That in due Time, Veritas eſt Magna, & prævalebit.

ERRATA.

ERRATA.

PAge 15. Line 17. for *orpinary* read *ordinary*. p. 33. l. 3. f. *altogether* r. *all together*. p. 59. expunge *ver.* 3. in the Marg. p. 64. l. 2. f. *cauſe* r. *courſe*. p. 69. l. 16. f. *they* r. *their*. p. 144. l. 3. put *ver.* 19. in the Marg. p. 170. l. 8. put *ver.* 21 in the Marg. p. 183. l. 32. f. *by the Feet*, &c. r. *and by the Feet*, &c. p. 224. l. 3. put *ver.* 2. in the Marg. p. 256. f. *ver.* 15. in the Marg. r. 25. p. 300. l. 28. f. *Remarks* r. *Remark*. p. 302. l. 29. f. *Contentions* r. *Contentious*. p. 307. l. 21. f. *motions* r. *notions*.

REMARKS
ON
Apocalypſis Apocalypſeos
DEFENDED.

THE Dr's. Title of his Book, imports a general Expoſition of the *Apocalypſe*, without any limitation to the Prophetick Senſe: Nor do I find him elſewhere limiting himſelf to it, or making that his only ſcope; which if he did, yet he could not ſo interpret this and the 11*th. verſe*. For the Salutation here, and the Direction of the Epiſtles there, muſt at leaſt primarily or immediately reſpect the preſent Churches in being, and ſo, be taken in the literal Senſe. For how can Churches not in being, be proper objects of Salutation, or of having Epiſtles directed to them? Nor can the Dr. be a true Expoſitor in giving only the Prophetick Senſe: For the literal Senſe, being the Cortex of the Prophetick Senſe contained in it, or ſignified by it; it muſt be taken notice of, and explained, ſo far as it needs it, before the other Senſe prefigured by it, can be unfolded; which accordingly is done by the Dr. in his expounding the paranomaſtical *Ver.* 4.

maſtical Iconiſms of the Epiſtles, and the real Symbols or Iconiſms elſewhere, and his many Criticiſms on the Text, &c.

Ver. 6. There can be nothing more clear than that [Kings and Prieſts] are here to be taken in their proper or literal Senſe; both from their being ſo uſed, *cap.* 5. *ver.* 10. (as the Dr. agrees, though he untowardly applies them ſo there) and alſo from the ſcope of the *Apocalypſe*, *viz.* The Kingdom of Chriſt or Millennial State, which both this *ver.* and *cap.* 5. *ver.* 10. have a reſpect to (and alſo all the Prophecies of this Book do terminate therein, ſee *cap.* 3. *ver.* 20, 21.) and therefore it's ſaid in the following verſe here, *Behold he cometh with Clouds*, &c. and in the preceding *verſe* he is called, *The Prince of the Kings of the Earth.* So that, as the Saints in the Millennial State, being repreſented in the Viſion, *cap.* 5. are there called, *Kings and Prieſts who ſhall Reign on the Earth*; ſo here are they Characterized in like manner, upon contemplation of the ſame State; which being the ſcope of this Book, is therefore thus taken notice of in the beginning of it. And as both theſe places have thus the ſame ſignification, ſo each of them is preceded with alike mentioning of Chriſt's Redeeming us with his Blood, &c. And what ſhew of Reaſon hath the Dr. offered againſt ſo manifeſt Truth, but only that [*Reigning on the Earth*] is not here mentioned as in *cap.* 5. whenas the brevity of this Tranſitory mentioning here, what was after more fully to be ſpoken of, did hardly admit thereof, and the ſame is ſufficiently implied, in calling them *Kings*; and the coherence with the preceding and following *verſe*, and with the ſaid *cap.* 5. and with the whole ſcope of this Book, does clearly import the ſame.

What

What ſtrange diſtortion therefore is it of the words, Kings and Prieſts, to the Dr's Metaphorical Senſe, when the proper Literal Senſe is ſo plainly intended, and is more uſeful and of higher import than the other, which is alſo implied in it! And what fit caution can there be, as he fancieth, againſt ſuch as he calls hot and heady Saints, &c. by taking thoſe words in his ſenſe here, whenas they muſt, as he agrees, be taken in their proper ſenſe elſewhere, which imports as much as their being taken ſo here?

Whether a girdle be worn about the Paps or Loins, ſeems little material to the ſignification thereof, our Saviour's Loins being ſaid to be girded therewith in the like Viſion in *Dan.* 10. But the golden Girdle here, can but badly refer to the Prieſts Girdle, which was of blue, purple, and ſcarlet, and twined Linnen, as well as of gold, but does aptly agree with my ſenſe, Gold being ſo proper a Symbol of ſolid or ſound Truth and Judgment. And whereas he makes Truth as well as Holineſs to reſpect the Prieſt's Office, from the ſignification of *Urim* and *Thummim*, (which he ſays the *Septuagint* renders δηλωσιν και αληθειαν) I take the Breaſt-Plate of Judgment upon *Aarons* heart (in which was put the *Urim* & *Thummim*) to typify the Spirit of Judgment which ſhould poſſeſs the Hearts of the Royal Prieſt-hood, the believers in Chriſt Jeſus, *viz.* That Grace, or Life and Truth that came by him, and by which he became the way to the Father. The mentioned Senſe of *Urim* and *Thummim* given by the *Septuagint*, and alſo that given by *Calvin* and others (viz. *Splendores & Perfectiones*) are agreeable with this typical ſence I give, though the words may I ſuppoſe, *Ver.* 13.

admit of a more agreeable Tranſlation with it. And they being taken ſo to prefigure (according to the typical ſignification of all things under the Law) the Chriſtian Diſpenſation of Truth and Life, it invalids the Drs. Inference from his cited Signification, *That Truth as well as Holineſs, reſpects the Prieſts Office.* Alſo the uſe of *Urim* and *Thummim* was but to be the means of conveying an Oracle from God; ſo that, the Sentence of Judgment, which the Prieſt delivered from them, cannot be aſcribed to him, his Office being not Judicial, but Miniſterial therein.

Ver. 15. The Dr. takes no notice of my making the deſcription of the Voice of Chriſt here, to have the like ſignification with the Voice of God, *Pſal.* 29. as doubtleſs it hath the whole repreſentation of him here, being a Perſonal Deſcription, viz. *His Hair as white as Wool, and his Eyes as a Flame of Fire, and out of his Mouth iſſueth a two-edged Sword, and his Countenance as the Sun ſhineth in his ſtrength,* &c. no ways applicable to the Church; and therefore, What can be more congruous than to take [his Voice, *&c.*] in the ſame Senſe with all the reſt of the Deſcription? And whereas the Dr. thinks his ſenſe ſo proper, becauſe Chriſt by his Spirit ſpeaks through the Mouths of his Church, this is indeed a Proof of his Union therewith, but cannot infer, that his Voice being ſaid to be like many Waters, ſhould ſignify that Union; eſpecially when it will ſo incongruouſly do it, as I have noted in my Remark, and there's otherwiſe ſo apt an account of the Words, given by me.

Ver. 17. The Dr's ſaying here, *That* John's *falling down as dead, proceeds not only from the Glory, but the Terrour of the Viſion,* is ſome receding from his Expoſition, which

which aſcribes it only to the terrour of the Viſion. But he intimates *John* to be ſo affected with the terrour of the Viſion, becauſe the Legs of our Saviour are ſtanding in Fire, *&c.* (whenas the Splendour of them is only likened to that of fine Braſs burning in the Fire, ſignifying the Beauty and Firmneſs of his walking in the Paths of Righteouſneſs) and alſo becauſe a Sword iſſues out of his Mouth; by which, what evil of Perſecution could *John* fear to be threatened to his People, whenas it's a ſtanding Character of our Saviour, and ſuch as the ſignification thereof is far from portending ſuch evil, but is likely to prevent it. Nor do his comfortable words to *John*, telling him, *I am he that was dead and is alive*, &c. make for the Dr's Senſe, they being alike ſeaſonable to him caſt into ſuch a dead condition, whether from the Glory, or terrour of the Viſion. *Daniel's* falling into the like condition on our Saviours appearing to him, *cap.* 10. 7, 8. we ſhall find otherwiſe expounded by the Dr. and as wide of Truth.

How impertinently the Dr. does here charge me with impertinency, appears by what I have ſaid on his Anſwer to my firſt Remark? And as I ſay there of his expounding that and the 11*th.* verſe, ſo ſay I here of his expounding this verſe, that it plainly reſpecting the preceding Viſion of the ſeven Churches, and ſignifying its repreſenting both the preſent and future State of the Church (the firſt whereof is deſcribed in the literal Senſe of the Epiſtles, and the later in the prophetical Senſe typified by the literal) the Dr. cannot truly expound this verſe, by applying only a prophetick Senſe to it. And as to his urging that the Words [haſt ſeen] denotes time paſt, I ſay that ſo they do in my Senſe, which refers them to *Ver.* 19.

the

the Viſion which *John* had ſeen before the expounding of it to him; whereas the Dr's making them to reſpect the paſt Interval of the *Epheſm* Church, is an abrupt Senſe not cohering with the preceding Viſion. And the like incongruity is there in his applying [the things that are] to the current *Smyrnean* Interval, and [the things that ſhall be hereafter] to the ſucceeding Intervals; whenas thoſe ſayings relate alſo to the preceding Viſion, the firſt of them ſignifying the literal, and the other the prophetick Senſe thereof. But the Dr's Senſe does not only ſpoil this coherencc with the preceding Viſion, but alſo with the following verſe. For το μυςήριον— and τας επτα λυχνιας— are (according to the natural coherence of them) to be referr'd to all or every part of this verſe, *viz.* both to, *The things that thou haſt ſeen, the things that are, and the things that ſhall be hereafter*, and accordingly my ſenſe does ſo refer them; but according to the Dr's ſenſe, part of them, as reſpecting the *Epheſm* Interval, muſt be referr'd to [the things which thou haſt ſeen] and part of them, as reſpecting the *Smyrnean* Interval, to [the things that are] and all the reſt, to [the things that ſhall be hereafter] whereby he does not only ſpoil the coherence of this with the following verſe, but does alſo loſe a ſtronger proof of the prophetick Senſe of the Epiſtles, than any he hath brought for it in his expoſition of them.

Remark 1. on the Notes, &c.

Doubtleſs, our Saviour would vouchſafe the Name of Church, only to ſuch as he judged worthy of it, without regarding thoſe as ſuch, to whom others ſhould unworthily give that Title, and therefore would not uſe *Aſia* in the Dr's. Senſe, to diſtinguiſh the True Church from ſuch: But my ſenſe of *Aſia*

is

is very apt, both becauſe of its being the Name of the Country wherein the Seven Churches were ſeated, (which being to be ſymbolically taken, makes the Seven Churches in *Aſia*, ſignifie all the Churches on Earth) and alſo becauſe it ſo fitly takes in that other ſenſe of it [Action]: And whereas the Dr. thinks it ſo illogical, to deduce Conflict from Action, How frequent is it in Diſcourſe of Wars, (as here the Militant time of the Church is ſpoken of) to ſay, There will be Action, *&c.* ſignifying thereby Fighting; ſo that the Seven Churches in *Aſia* does aptly ſignifie [in their Conflict or Militant State on Earth] and thereby does evidence the Truth of my Hypotheſis, That the Prophetick ſenſe of the Epiſtles reacheth but to the Commencement of the Millennium.

The Dr. does here enlarge, in ſhewing how the Church may receive a new Denomination from a new emerging Condition, which is plainly agreed by me; but to what I infer againſt him (*viz.* That there's no need of a preceding Interval its expiring at the Commencement of a ſucceeding Interval, becauſe the *Pergamenian* State continues throughout the ſucceeding Epiſtles) he Anſwers nothing, and ſo ſpends much Pains to no purpoſe. Then whereas I Argue, That the *Epheſm* Interval was not expired before the beginning of the *Nicholaitan* Sect, becauſe elſe it could be no Commendation of that Church, not to be tainted with *Nicholaitiſm*, nor could ſhe be ſaid to hate it: He calls this a meer Cavil or Quibble, becauſe it's the Commendation of the *Epheſm* Interval, that there was no ſuch Uncleanneſs found in it as followed; and the *Nicholaitans* being Chriſtians, they could no ſooner appear, but the Church

Remark 2d. on the Notes, *&c.*

Church would *ipſo Facto* be tainted with them; but will the Dr. allow the Name of Chriſtians to all thoſe abominable Sects, which about that time aſſumed that Name; yet can be reckoned no better than the early Workings of the Myſtery of Iniquity? Of whom *John* ſays, *Now are there many Anti-Chriſts, and they went out from us, becauſe they were not of us*, &c. 1 Epiſt. c. 2. ver. 18, 19. And whom our Saviour calls Blaſphemers, who ſaid they were *Jews*, yet were not, *but were of the Synagogue of Satan*, Rev. 2. 9. And was it not much more Commendations to the *Epheſm* Church, not to fall into ſuch Uncleanneſs, when there was ſuch a Sect in being, than when the contrary? Judge then who is the Caviller, *&c.*

CHAP. II.

Ver. 11. NO Elleptical Intimation can be here admitted; for an *Ellipſis* is a defective Expreſſion, leaving the reſt to be implied; but here's nothing ſo much as defectively, importing a partaking of the Firſt Reſurrection, ſo that ſuch Intimation of it; as the Dr. fancieth, would be ſo defective, as to be unintelligible. In the next place, becauſe I ask what Reward it would be to the Sufferers unto Death, to have their Succeſſors obtain the Imperial Crown? He imputes this to ſelfiſhneſs, *&c.* But that unſelf-intereſted Love he ſpeaks of, which makes us prefer the publick good of Chriſt's Kingdom before our own; Is it not out of a reſpect to the recompence of Reward? Was it not a reſpect to that, which made *Moſes* chooſe rather to ſuffer affliction with the People of God, than

than to enjoy the Pleaſures of Sin for a ſeaſon? And did not our Saviour for the Joy that was ſet before him, endure the Croſs, deſpiſing ſhame, &c. And how can we be ſo concerned for the Welfare of Chriſt's Kingdom, but from thoſe Heavenly Affections which will make us alike concerned to partake of the Rewards thereof? Nor ought any Regard to, or Deſire after thoſe Rewards which compleat our Happineſs and Perfection, to be branded with the Character of ſelfiſhneſs, that being proper only to denote earthly Affections: Though therefore thoſe Primitive Sufferers might joy in their Succeſſors being to obtain the Imperial Crown (if they then knew thereof) yet it could not be reckoned a Reward to them for their ſuffering unto death: But a joyful Proſpect of their own Rewards might make them the more ſo affected with what ſhould befal their Succeſſors.

The Dr. ſtrangely proceeds, *If the Crown of Life, and not being hurt of the Second Death, Explained each other, &c. it would be a needleſs Tautology*; ſo that, to explain one thing by another, is Tautological with him: But the taking this Verſe in this Senſe, does make it much better cohere with the preceding Verſe, and the whole Epiſtle, particularly with our Saviours Saying in the Preamble of it, *That he was dead, and is alive*; which, as in the other Epiſtles, reſpects what follows, &c. Alſo, being that [be you faithful unto Death] is plainly to be taken in a Natural Senſe, the Promiſe of the Crown of Life, muſt by *Antitheſis*, be taken in the ſame Senſe: Whereas therefore the Dr. fancieth a double Promiſe here, they both fail, in his Senſe of them, and the one Promiſe, which is the plain Na-

tural Senſe of the Text, is ſo ſufficient, as to need no other. And as to the Diſtinction, which he adds, between a Promiſe or Threatning, before the *Epiphonema* and the ſame after it, he hath left out of my Remark, that which would have ſufficed for Anſwer thereunto, *viz.* The Diſtinction between Promiſes preceding and following the *Epiphonema*, is to be underſtood of the Concluſive Promiſe to every Epiſtle, and ſo ſignifies nothing here; the Promiſe before the *Epiphonema*, being not the Concluſive Promiſe of this Epiſtle. This part of my Remark the Dr. hath omitted, though it be ſo full a Reply to the laſt part of his Anſwer: And though he applies the Diſtinction to Threatnings as well as Promiſes, yet it concerns only Conſolatory Promiſes made to the Overcomers; for ſuch are all the concluſive Promiſes, *&c.* Nor can it be applyed to any other part of the Epiſtle; for no other part does ſometimes precede, and ſometimes follow the *Epiphonema*, but the Concluſive Promiſe, which in the Three firſt Epiſtles, follows the *Epiphonema*, and ſo being Disjoined by it from the Body of the Epiſtles, ſignifies that the Promiſes concern things of the ſeparate State or other Life: But in the Four laſt Epiſtles, it precedes the *Epiphonema*, and ſo being joined to the Epiſtles, ſignifies its concerning things of this Life.

Ver. 13. The Dr. does here a little recede from his Expoſition, in making the Sufferings of *Antipas*, chiefly to reſpect thoſe who were Martyred by the Church of *Rome*, under the Popes, which before he applyed only to them. As to his making this Interval certainly to end with the War againſt the *Waldenſes*, and referring us for Aſſurance thereof, to his Expoſi-

tion

tion of the Seven Epiſtles, *&c.* there's no ſatisfaction there, worth having Recourſe to herein; but ſee more of the Period of this Interval, *Ver.* 18.

The Dr. thinks my Confidence here ſtrange, but ſhews his own to be wonderful. In the Words, *I will come unto thee quickly, and will fight againſt them, &c.* he makes [thee] and [them] ſufficient Notes of Diverſification, that they are ſpoken of oppoſite Parties, the one of Chriſt's Church, the other of Her Adverſaries; whenas [them] does plainly ſignifie thoſe in the Church, who hold the Doctrine of *Balaam* and the *Nicholaitans*, to fight againſt whom with the Sword of his Mouth Chriſt threatens to come; and [I will come unto thee quickly] would not be ſenſe, unleſs ſo made out by the following Words; for elſe there's nothing expreſt for which Chriſt would come unto the Church. To what the Dr. adds of the political Prediction, preceding the *Epiphonema*, he hath his Anſwer before Verſe 11. *Ver.* 16.

The Dr. taxeth me here with Humour and Wantonneſs, for contradicting him, without giving any Reaſon for it, whereas he ſays little for his Aſſertion, but that it's undoubtedly ſo, *&c.* though there's little Doubt of its being otherwiſe: I ſay therefore, That Satans Seat does primarily reſpect his Heavenly Station, or the State of his Authority and Power; and but Secondarily, *Rome*, as being the Imperial City where the ſame is exerciſed; and the *Pergamenian* Church dwelling where Satans Seat is, ſignifies its exalted State, by the Emperours embracing the Chriſtian Profeſſion, whereby Chriſt's Authority was then allowed of as well as the Devils; and ſo it reſpects the Interval, from the Emperour's firſt profeſſing Chriſtianity, till the Devil was caſt out *Ver.* 18.

unto the Earth; by the War in Heaven, which ſucceeded the Man-Childs being caught up unto God, and his Throne, *&c.* and alſo till the *Pagan* Government, under the Sixth Head, became diſſolved by the deadly Wound by a Sword, *&c.* ſo that this Interval ſeems to end at the expiring of the *Weſtern* Emperours by the Third Trumpet, or may take in the Fourth Trumpet alſo, till which, the *Pagan* Government of *Rome* was not fully diſſolved: And when the Devil was ſo caſt out from his Heavenly Station of Power, which he did before poſſeſs, or was ſeated in, though the *Pergamenian* Church continued the ſame State or Station, yet ſhe continued not to dwell where Satan's Seat is, he being caſt down from thence; which Fall of him, and aboliſhing thereon the *Pagan* Government, (to which, that of our Saviour alludes, *I beheld Satan as Lightning falling from Heaven*) gave that Advance to Chriſt's Kingdom in the World, by eſtabliſhing his Authority to Rule, and ſo him to be Head of all Principalities and Powers, *&c.* as made way for the *Thyatirian* Interval: Thus *Pergamus* and *Thyatira* will (as in all the reſt of the Epiſtles) ſignifie the State of the Churches written to, and not the See of *Rome*, by reaſon of their being within her Juriſdiction: Alſo, the *Pergamenian* Interval began long before that See gained ſuch Juriſdiction, even when other Biſhops (*viz.* of *Alexandria*, *Antioch*, &c.) pretended to as much Authority, as the Biſhop of *Rome*. I ſuppoſe therefore, that *Antipas* (which ſignifies againſt every one) does denote all ſuch faithful Adherers unto Chriſt, as did ſtrive unto death, for upholding his Authority, and Laws of Truth, againſt all Profeſt Oppoſers, or otherwiſe Subverters

ters of the ſame, at that time when there was not only ſuch War in Heaven conteſting His and the Devils Authority, but alſo ſuch combuſtion among Chriſtian Profeſſors, through their fierce contentions, &c. as did almoſt ruin their Religion; though the ſenſe of it given in *Remark ver.* 13. ſeems chiefly intended, which takes in all Prelacy, as well as the Pope. Then as to *Thyatira*, its ſignifying a Daughter, being, that is, a Damoſel of any age; How can Prophetick Style limit it, as the Dr. ſays, to a Damoſel in her flouriſhing Age? For that Style cannot change the ſignification of Words (which would make them unintelligible) but only uſe them in a figurative ſenſe, as Orators and Poets do.

He proceeds next to a perverting what I ſay, ſuppoſing me to ſay, That Chriſt's true Church gained the Aſcendent over the worldly Powers, upon the expulſion of the *Goths*, &c. Whenas I only ſay, That his Authority did begin then to do ſo, whereby the Uſurper of it, as his Vicar, did gain ſuch Rule in the World, and prevail ſo againſt the true Church. For whereas on the Emperors profeſſing Chriſtianity, though the Authority of Chriſt's Laws was thereby acknowledged; yet the obedience thereunto was obſtructed, both by continuing of the Pagan Government, and the Potency of Pagans; thoſe obſtructions were now ſo removed as to leave little impediment to the obeying his Laws, ſave the Anti-Chriſtian or blind corrupt worldly Spirit in the generality of the Profeſſors of his Religion; which was ſo great as to make it eaſy for the Devil to play his After-game of reſtoring a Pagan State of Government and Worſhip, under a Chriſtian Profeſſion, by ſetting up a Pſeudo-prophetick Uſurper of Chriſt's Authority, who,

who, wearing the Horns of the Lamb, but ſpeaking with the voice of the Dragon, ſhould by his impoſtures, long convert the Authority of Chriſt to the deſtroying of his Kingdom. The Dr. therefore, in charging me with making a rude Ruſh againſt manifeſt Truth, does make a rude Puſh againſt that Truth which he cannot repel. And as what he anſwers to this Remark, proves to ſo little purpoſe, ſo to a good part thereof, he is ſilent: Yet he does a little plunge me, in requiring Hiſtory for my ſaying, That the Popes cauſed the *Exarchs* to remove their Seat to *Ravenna*, which I cannot produce, tho' I believe, I have read that Account of their ſetling there; and its likely enough, that the Popes were one cauſe at leaſt of their doing ſo, to avoid Conteſt with thoſe haughty Prelates, who were then beginning to exerciſe their Uſurpt Authority, as Chriſt's Vicars, and alſo might eccliſpe them with their ſplendor, *&c.* But I uſing that ſaying, only as an inſtance of the Popes growing Power, which otherwiſe, is ſo manifeſt (particularly from that other more firm Inſtance in my Remark, *viz.* their expelling the *Exarchs* out of *Italy*) it matters not what becomes of it. But the reſt of the Remark, though he fancieth it to be lax and lank, does hold firm againſt what he hath ſaid againſt it.

Ver. 23. I ſpeak nothing here of miraculous Diſeaſes, nor apprehend any ſuch meaning in *Zach.* 14. But as *Solomon* ſays, *That a ſound Heart is the Life of the Fleſh, and Wiſdom giveth Life to them that have it*; ſo the Regenerate State of Believers, being a higher Communication of this Wiſdom and Soundneſs of Heart, does thereby acquire a higher Participation of ſuch Life and Power of Spirit (which is deſcribed by

John

John in his Goſpel, *cap.* 1. *ver.* 14. and in Epiſtle, *cap.* 1. *ver.* 1, 2. to have been ſo Illuſtrious in our Saviour, as even to enraviſh the beholders thereof) whereas Apoſtacy, and Degenerating into wickedneſs, is attended with contrary effects; ſuch as are not difficult to be diſcerned, and will be conſpicuous to all in thoſe times that *Zachary* ſpeaks of; which effects, when judicially heightned, as is threatned in *Zach.* and here, muſt thereby become more notorious. And this befalling the Children of *Jezebel*, muſt needs prove a loſs to her, rendring them more unfit for her ſervice, but not make them more ſnug in her Boſom (as the Dr. ſays) they being that ſo much before, which made them ripe for ſuch Judgment. But ſuch changes are not wrought in a ſudden miraculous manner (as the Dr. fancieth to be meant in *Zachary*) but gradually, and inſenſibly, according to the ordinary workings of God, both in Natural and Spiritual Operations. The [killing her Children with death] thus underſtood, does doubtleſs much better cohere with what follows, than the Dr's ſenſe, (*viz.* killing them with natural death) though he will not ſee it. And his other expoſition of killing them (*viz.* mortifying them by Converſion, &c.) I cannot make ſenſe of it; for ſhe and they, who commit Adultery with her, are threatned with great Judgment, except they repent; but Converſion is no ſuch Judgment, but a Bleſſing; and to make it a Judgment here, is to make them puniſhed with Repentance for not repenting.

The promiſe is to ſuch over-comers who keep the works of Chriſt unto the end (*viz.* who overcome the World by holding faſt unto the end, &c. for ſo overcoming does ſignify in all the Epiſtles, they being *Ver.* 26.

ing an account of the Militant State of the Church) which thoſe to whom the Dr. applies it to, were far from doing, the generality of them continuing in a worldly State, after they had prevailed againſt the *Pagano*-Chriſtians: So that it cannot be concluded, that they ceaſed from being Anti-Chriſtian, by caſting off thoſe Anti-Chriſtian Powers, but might continue to be ſuch ſtill, though in a refin'd worldly State. And the Ruling with a Rod of Iron, and breaking in Pieces, *&c.* are Expreſſions too high for what fell out at the Reformation, but does doubtleſs reſpect ſuch Spiritual Victors, as Chriſt does own with ſuch Power, as will anſwer thoſe expreſſions, though the ſame may not be diſcernable to the World; and its a Promiſe of further extent, than this Epiſtle, in like manner, as I noted the *Pergamenian* State to reach through the ſucceeding Epiſtles. Alſo the generality of the People, as well as Rulers, being overcomers (according to the Dr's Senſe) in the Reformed Nations, they muſt ſhare alſo in Ruling over the Nations, *&c.* which how can it be, when they gained no Rule over Foreign Nations, and their own became almoſt all overcomers? So that, though the Dr. concludes, what can be more eaſy and clear? *viz.* than the ſenſe he gives; yet there are inſuperable difficulties, and no clearneſs in it.

Ver. 28. This Morning Star here, does plainly not ſignify Chriſt himſelf, but ſome Spiritual Diſpenſation promiſed by him to the overcomers, *&c.* Such as ſeems ſignified, 2 *Pet.* 1. 19. as noted in my Remark, but taken no notice of by the Dr. And whereas in the foregoing verſes, there's ſuch Power over the Nations promiſed to the overcomer; this ſeems to be an additional Promiſe, for the better qualifying him to

to exerciſe that Power. But what the Dr. means by making Chriſt to be underſtood here in a political ſenſe, I apprehend not; he being not otherwiſe to be ſo underſtood, than as he does exert his Power in the overcomers, and qualify them for the exerciſe of it, according to the ſaid Promiſes made them; and if the Dr. ſo underſtands him in a political ſenſe, he vainly oppoſeth it to my ſenſe, with which it conſiſts and concurs. And as little ſenſe appears to me in what he ſays of Chriſt's being called the Bright and Morning-Star, *Apoc.* 22. 16. which he will have not ſpoken ſimply of his Perſon abſtracting from his Kingdom on Earth, becauſe he ſays before, I am the Of-ſpring of *David*, as Challenging his Right to the Kingdoms on Earth, *&c.* and this following the Millennial Reign, and relating thereto, the Dr. will have him therefore call himſelf, the Bright and Morning-Star, by reaſon of the great Luſtre of that Reign. But he maims the Text to fit it for his purpoſe; for Chriſt calls himſelf the Root, as well as the Of-ſpring of *David*, and ſays before in the ſame Verſe, *I Jeſus have ſent my Angel to teſtify theſe Things in the Churches:* By which, and *ver.* 7, 10, 18, 19. it appears, that his calling himſelf the Root and Of-ſpring of *David*, and Bright and Morning-Star, relates not to the deſcription of the Millennial Reign, but to the whole Book of Prophecies, and is as if he had ſaid, *I am he that is God and Man*; and thereby the Day-ſpring from on high, or Light of the World; and ſo am meet or worthy to open this Book of Prophecies, or receive the Revelation thereof; to communicate the ſame to the Churches. But the Dr. is ſo conceited of his dark confuſed account of the Text; as to ſay of it, Why ſhould any one wink

againſt ſo clear Light, and inviolable Coherence and Congruity of Things?

CHAP. III.

Ver. 4. WHereas the Dr. ſays, *That he was giving the Prophetical, not the Literal, Moral or Spiritual Senſe of the Epiſtles*; though he pretends to decline a Moral or Spiritual Senſe of them; yet *ver.* 20, 21. he applies ſuch a ſenſe to the laſt Epiſtle, when he ought to have given a political ſenſe. And when any Moral or Spiritual Promiſes are Propheſied of, Is not the expounding them accordingly the prophetical ſenſe of ſuch Promiſes, as much as if they were political? As to his ſolid Rule, *&c.* I ſay that the concluſive Promiſe (which only ſuch Rule can concern, ſee *cap.* 2. 11.) preceding the *Epiphonema*, and ſo being joined with the Epiſtle, ſignifies only, that it is to be fulfilled in this Life, be it Political or Moral, *&c.* and the Dr. in ſaying that it muſt ſignify politically, contradicts his Expoſition of the *Seventh* Epiſtle. Beſides, The Moral or Spiritual Senſe here, may include in it alſo, a Political Senſe; ſuch walkers in white, becoming thereby Lights of the World, and ſo Inſtrumental to turn many to Righteouſneſs, they muſt thereby obtain a conſiderable ſway or powerful Intereſt, and ſo advance the enlargement of Chriſts Kingdom, *&c.* And what a ſtrange forc't Expounding of [*I will not blot his Name out of the Book of Life*, &c.] does this Political Senſe of the Dr. run him upon! *viz.* to make that ſaying ſignify a durable Seed of ſuch to ſucceed in the Church, whenas its plainly a promiſe of

of Eternal Life (accordingly as the Book of Life does elſewhere ſignify) made to ſuch who by walking in white become worthy of it, that being the reward of all who obtain Salvation in Chriſt Jeſus. And doubtleſs the Succeſſion of ſuch a Seed, cannot (as ſaid in the Remark) be the reward of ſuch walkers in white, for their ſo doing, though it be matter of joy to them. For which ſaying, the Dr. makes the like perverſe Reflexion on me as he did *cap.* 2. 11. to which I have ſaid enough there, to make the adding more here needleſs.

Yet whereas he enforceth his Reflexion with ſaying, *That what any part of the Church ſuffereth at preſent, if it make for the greater good of the Church for the future, they think themſelves amply rewarded, &c.* I ſay, That this is untrue, taken abſtractly (according to the import of the Words) from the hopes they have of the proper rewards they ſhall receive for ſuch ſufferings. And though the benefit which will accrue to the Church by our ſufferings, be a part of the happineſs we hope for from them; yet how come we to have ſuch a Sympathy with the Church, but by reaſon of our joynt-Intereſt with her, by being Members of the ſame body? Whereby greater peculiar rewards do attend us, by how much the more ſerviceable we are to her. So that, our concern for her welfare, does terminate in the happineſs and rewards that accrue to us thereby. For as its the nature of Man, and all intelligent Beings, to deſire and ſeek after their own good, ſo its conſequently natural to them, to be affected with all things as they find their happineſs concerned in them. Which though it becomes ſelfiſhneſs and folly, when they miſtake their true good, and become intent on

the purſuit of falſe enjoyments; yet its their perfection to be ſo affected with all things as their true good or happineſs is concerned in them. To the Dr's urging, that the benefit which the Church receives from our ſufferings, muſt be a Reward to us, becauſe its acknowledged to be matter of Joy to us; I ſay, That it can be no ſuch peculiar Reward to us, as is promiſed to the overcomer in this, and all the Epiſtles; but is a common happineſs reſulting from the Sympathy between Members of the ſame Body. But though his expoſition here proves ſo unſound, yet he concludes, That ſuch Allegations as theſe againſt it, are meer affected Cavils.

Ver. 8. The Dr. ſays here, *That I forget that we are upon a Prophetical Senſe, and writh my fancy into a Moral or Spiritual Senſe:* As if ſuch a Senſe Propheſied of, were not a Prophetick Senſe. But my Moral or Spiritual Senſe, is ſo far from diſagreeing with a Political Senſe which he contends for, that it includes the ſame as ſhewed before. For Chriſt's Kingdom being Spiritual, its to be advanc'd in the World by a Spiritual Power, according to my Senſe given here; ſo that, its further from doing violence to the ſcope of the Holy Ghoſt, than the Dr's. Senſe, which, though he calls it Political, is indeed, no other than Moral. For by [little ſtrength] he underſtands a little Army, and by that, the followers of the Rider on the White-Horſe *cap.* 19. whom he makes to be *Boanergeſes*, or thundering Preachers, *&c.* and ſo all the great Warlike deſcription there of the Chriſtian, and Anti-Chriſtian-Party, preparing to the Battle of ther great Day, *&c.* is made to end in a conflict of thoſe Preachers, with their Adverſaries, and becoming Victorious over them by converting them

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(ſo can he Fancy *Quidli bet ex Quolibet*); And what is this but a perverting the political ſenſe of the Prophecy (importing a real great War and Victory, *&c.*) into a moral ſenſe of vanquiſhing Unbelievers by Preaching? But my ſenſe of [Little Strength] is confirmed by the next Words [and haſt kept my Word, and haſt not denied my Name] which denotes the ſpiritual Conflict of the Church, and her Strength of Faith and Patience, in perſevering therein, *&c.*

The Dr. proceeding on his groundleſs *Hypotheſis* of branching the ſeventh Trumpet into ſeven Thunders, will have the *Philadelphian* Interval to commence in the ſeventh Vial, and to reach to the fourth Thunder; which Conſideration, he ſays, *Silenceth all my Reaſoning againſt that Interval, its comprehending the Millennial Reign*, and ſo lightly ſhifts off thoſe weighty Reaſons, which prove the whole Interval to be Militant, by making a ſmall part of it (the ſeventh Vial) to be ſo; ſo that the ſame Epiſtle, which Repreſents but one State of the Church, muſt, according to him, ſignifie States ſo different, as the Militant and *Millennial* State: But *under the ſecond Thunder, ſhe obtains*, he ſays, *the Title of the City of God*, viz. *the New Jeruſalem*, &c. and then concludes, *What can be more plain and expreſs? And that* Philadelphia *muſt be New* Jeruſalem, *as ſure as Chriſt will keep Faith in his Promiſes*; and ſo does preſumptuouſly engage the Fidelity of Chriſt for a Fiction. But then having ſaid, that the *Philadelphian* Interval reacheth to the fourth Thunder, and after, that it reacheth to the ſecond Thunder incluſively; he next extends it throughout the *Millennium* to the end of the World: So that, though

though he would not allow of my ſecond Remark on the Notes on *C.* 1. which ſhews, that the State of a preceding Interval, may reach through ſucceeding Intervals that are conſiſtent therewith; yet he does much worſe here, making not only the *Philadelphian* to reach through the *Laodicean* Interval, but alſo confounding them, by making them but one Interval of the Church: And the Reaſon for his ſo extending the *Philadelphian* Interval, is two Promiſes, which give no Countenance to his ſo doing, *viz.* 1. *I will write upon him my new Name*, which, according to *Grotius*, he takes to be *King of Kings and Lord of Lords*; and hence thinks, that it muſt undoubtedly reſpect the *Millennial* Empire. 2. *Him that overcometh I will make a Pillar in the Temple of my God, and he ſhall go no more out*, &c. which he fancieth plainly to imply the Perpetuity of the *Philadelphian* Interval, to the end of the World. But whereas he applys theſe two Promiſes to the whole *Philadelphian* Church, they are plainly made only to ſuch in her who Overcome, and ſo cannot concern the Continuance of that Church, but only the State of the Overcomers in her; whereby the Drs. Uſe of theſe Two Promiſes cometh to nothing, and therewith the Subſtance of what he ſays for placing this Interval within the *Millennium.*

But though this Interval may not be placed within the *Millennium*, yet it may be reckoned as *Porticus Millennii*, in which many will attain to that eminent Chriſtian State, and thereby to that Sway in the World, as to be thoſe Overcomers, to whom the *Philadelphian* promiſes are made: For that City, which in the *Millennium* will be eſtabliſhed in its Government of the World, will be long before coming

coming down from Heaven, by its ſcattered members emerging in the World, and prevailing againſt the Powers thereof, till the Lambs Wife hath made her ſelf ready for the Marriage Supper, *C.* 19. 7. And then abſolute Dominion is to be given unto her: But whereas the Dr. makes this Interval to reach to the end of the World, and only to vary in Modification and Denomination in the *Laodicean* Interval: What is this various Modification, but a New State of the Church, which begets a New Interval, and ſo forbids confounding them as the ſame? Or if it be ſtill the *Philadelphian* Interval, Why ſhould it receive a New Denomination? Yet the Dr. is ſo fully poſſeſt with his empty Conceit, that he ſays, *He muſt wilfully wink, or perverſly ſhut his eyes, that ſees not the Truth of it already; and that I ſeem to do ſo, in ſo violently reſting the Signification of a Pillar in the Temple of God, which ſo naturally ſignifies Stability and Permanency, to ſignifie great Rule and Authority, upon a dark private Notion of my own, C.* 11. 1. *as if*, ſays he, *I was wiſer than Chriſt, or knew his Meaning better than himſelf, who expounds this Pillar of Stability and Firmneſs*, in ſaying, *He ſhall go no more out*; which yet yields no Colour for ſuch a ſenſe, but does plainly import, (as noted in Remark, *&c.*) a ceſſation from a Militant, by attaining to a Millennial ſtate: But as to the ſignification of *Pillar*, I ſay, that it primarily or naturally ſignifies upholding or ſupporting, (which well agrees with the ſenſe I apply to it); and but ſecondly, Stability or Permanency, becauſe that Pillars are made ſo ſtrong as to be durable. And as to thoſe Paſſages which he ſays I ſhuffle off with a general Account, *&c.* and which he thinks that the plain natural ſignification

tion of the Words of them, gives ſo much aſſurance of his ſenſe of them; I ſay, that they better ſuit with my account of the *Philadelphian* Interval, than with his. For, how does the making of a Pillar in the Temple of God, agree with that ſtate, of which it's ſaid, *I ſaw no Temple* there? And what need will there be of writing the Name of GOD, and the Name of the City of GOD, and CHRIST's New Name on thoſe (that is, of ſetting any Character upon them, to make them known, &c.) who by being Citizens of the New *Jeruſalem*, in her Millennial Reign, will be beautified with ſuch Glory, and inveſted with ſuch Power, as to make them conſpicuouſly known to all what they be? So that thoſe paſſages do much better agree with ſuch a Militant ſtate of the Church, as I apply them to, than with that of the *Millennium*: Beſides, whereas the Dr. does very forc'tly apply thoſe Promiſes to all the *Philadelphian* Church, which I, according to the plain ſenſe of the Text, make onely to reſpect ſuch Perſons in her who overcome: Herein my ſenſe does far exceed his.

To illuſtrate and enforce what I have ſaid, I ſhall add, That the Temple of God in the Chriſtian ſtate, ſeems peculiar to the Militant ſtate of the Church, and that from the time of the Commencement of the Kingdom of Heaven on earth, by the Man-Childs being caught up unto God's Throne, and the Devil caſt out, &c. Before which, as Chriſt had gained no Authority in the World; (of which ſee *C.* 21. *Ver.* 23.) ſo without that, to Authorize his Worſhip, there could be no Temple-Service, or ſettled Chriſtian-Worſhip in the World, but both commenced together, at the Emperor's aſſuming the Chriſtian

ſtian Profeſſion; for then the Temple of God was ſeen in Heaven, and in it the Ark of his Teſtament, &c. in which Temple the Witneſſes worſhipped, during the treading down of the Outer-Court, &c. But when the Powers that tread it down are deſtroyed, and it becomes the Tabernacle of GOD, (of which ſee *C.* 15. *V.* 5.) it's then united to the Inner-Court, and with it makes the New *Jeruſalem*, &c. And the Kingdom of Heaven becoming then the Little Leaven that hath leavened the whole Lump, is no longer to be Repreſented by a Temple, as ſignifying its ſeparate State in the World, from the prevailing Worldly Powers therein, but by a Glorious Holy City, to which all the Dominions of thoſe Powers are become ſubject, and which is become the Tabernacle of GOD with Men, by His and the Lambs Throne being therein, whereby, inſtead of a Temple therein, the whole City becomes as a Temple, &c. By reaſon of which Holy State, and the Victory thereby gained over the World, to the aboliſhing the Powers thereof, the Church ſo ceaſing to be ſignified by a Temple (as formerly in diſtinction from the World which ſhe did Conflict with); this ſeems to be the Reaſon, why in Viſion *C.* 4. *C.* 5. which Repreſents the Millennial State, there's no Mention of a Temple for the Abode of the Divine Preſence, &c.

The Dr. next endeavours to enforce his Expoſition of this Epiſtle, by ſhewing a Coherence between the preceding and following Epiſtles, in Reſpect of the Promiſes or Threatnings of the one relating to the other: The *Epheſm* Interval does yield a little (and but a little) Colour to his Conceit: For in it the Church is threatened with removing her Candle-

ſtick out of its place, by which he would have the *Smyrnean* Perſecution ſignified: But removing her Candleſtick, importing only a diſperſing or breaking her Church-State, cannot be well extended to bitter Perſecutions, by Impriſonment and Death, &c. How groundleſs is his making the Promiſe in the *Smyrnean* Interval to relate to the next, I have ſhewed *C.* 2. *V.* 11. But finding not any ſuch relating of the *Pergamenian* to the *Thyatirian* Interval, he tacks them both together, as Repreſenting the Church in a ſuffering State; from which ſhe is to be freed in the *Sardian* Interval; and by reaſon thereof, makes them both to relate to it, though he finds no Promiſes or Threatnings in the Firſt, whereon to ground the ſame; and what he finds in the Later, I have ſhewed, *C.* 2. 26. how groundleſs it is. But then he will have the few Names, or few Excellent Perſons in the *Sardian* Interval, to be a Seed (for want of a Promiſe relating to the ſucceeding Interval) of the better State of the Church to come, &c. And that State in the *Philadelphian* Interval, he makes ſo good as to be without Spot or Wrinkle, entirely Holy, &c. which cannot hold true, unleſs of thoſe who overcome in the *Philadelphian* Church. Of the State of which Church I ſhall ſpeak more after, and onely here note, That though in other Epiſtles, the Dr. does rightly apply the Concluſive Promiſe to thoſe onely in the Church who overcome; yet in this Epiſtle, and that to the Church in *Thyatira*, he (to ſerve his preſent Turn) applys the ſaid Promiſe to the whole Church. When he hath ſo Repreſented the *Philadelphian* State, as beſt agrees with making it the Millennial State, he *demands of any man of any ſpark of Judgment or Sagacity, what time this can be,*

but

but ſuch as includes the New Jeruſalem *State?* To which I have before Anſwered, ſatisfactorily I hope, to thoſe of ſufficient Judgment and Sagacity, if not, to thoſe that have but a ſpark thereof. And the Dr. ſeems to have little more than a ſpark of it, in that he can impute it to *affected Stupour, or ſtrange invincible Prejudice in any that doubt of the Millennium Empire, its being included in the* Philadelphian *Interval.*

The Dr. who hath been ſo much for a Political Senſe in the other Epiſtles, does expound this in a Moral Senſe, though it does more evidently bear a Political Senſe than any of the reſt; whereby he contradicts his own ſolid Rule, (as he calls it) viz. *That the Succeſs of the Church declared before the* Epiphonema *ſignifies politically*, as well as he perverts Scripture; and ſo does evidence in himſelf the Truth of that Saying, which he Applys to me, viz. *So ſinuous and ſerpentine a thing is beloved Falſhood.* And many are his beloved Falſhoods which depend upon his ſo perverting the Senſe of this Epiſtle; For otherwiſe, the Prophetick Senſe of the Epiſtles muſt end at the Commencement of the Millennium, and ſo his Branching the ſeventh Trumpet into ſeven Thunders, muſt fail; and conſequently muſt alſo his placing the Vials after the Beginning of the ſeventh Trumpet, and then the riſing of the Witneſſes cannot precede them: And then the Dr's. grand Aſſertion, for which his Credit lies ſo much at ſtake, (*viz.* That the Reformation is the riſing of the Witneſſes) comes to nothing. Therefore he being furniſhed by his Poetical Genius, with a notable Faculty in applying Moral and Myſtical Senſes, where never intended: No Wonder, That he ſtrains his utmoſt Ability herein, on ſo needful an Occaſion; But his Performance being ſo forc't and ar- *Ver.* 20, 21.

tificial to ſerve a Turn, is too remote from the Scope of the Text to deſerve Conſideration.

Yet one Paſſage of it ſeems pleaſant, if not otherwiſe remarkable enough to be taken Notice of, *viz.* He ſays, *That his Moral Senſe is farther manifeſt from the ſaying, If any man hear my Voice, and open the door, I will come in and ſup with him, and he with me*, viz. ſays he, *At his home, they will ſup together there, which therefore is no Invitation of the Party abroad to ſupper.* But does not this ſupping with him, in the Political Senſe thereof, ſignifie as great and greater Communion with Chriſt, than that of the Lord's Supper, to which the Dr. aplys it? For that is but what the Chriſtian Church had partaked of from the Beginning, but the Political Senſe here, ſignifies what ſhe ſhall obtain at her Perfection, when ſhe ſhall be *prepared as a Bride adorned for her Husband, to become that Holy City (the Lambs Wife) whereby to drink of the Waters of Life freely, and to be ſo enlightened with the Glory of God, and the Lamb, as to have no Night there,* &c. So that, though the Senſe here be Political, as it ſignifies Chriſt's Kingdom on Earth, yet withal, it's Spiritual in the higheſt degree, that being the Kingdom of Heaven on Earth, wherein Chriſt will Reign by a Spiritual Power: The Spiritual Communion therefore, which, according to the Dr. is ſignified by [ſupping with him, *viz.* at his home] more agreeing with my Senſe than with his; I underſtand not (nor I doubt does he) what he means by [There's no Invitation of the Party abroad to Sup] as he ſpeaks it in Oppoſition to the ſupping at home: But after a large Allegorizing the Text in his Moral Senſe, to ſo little purpoſe, he hath a ſuch Conceit of his Performance, as to conclude it *a fond thing*

to

to apply here my Political Senſe of the Marriage-Supper, &c.

But he proceeds to my Interpreting [to ſit down on his Throne, *&c.*] in a political ſenſe, which he would as confidently explode (it as neerly concerning him to do it) as he hath done the ſame ſenſe in the preceding Verſe. And the reaſon he offers for it is, *That there's no mention of Conflicts and Perſecutions*, &c. *in this* Laodicean *State, to which an Earthly Deliverance, Victory, and Dominion was promiſed in the* Smyrnean (which how groundleſly ſaid I, have ſhewed in that Epiſtle) *Pergamenian* and *Thyatirian Intervals, nor any mention of the word Patience*, &c. But though the Church, in this Interval, will not be exerciſed with ſuch outward barbarous Perſecutions as formerly (by reaſon of the low State ~~of~~ the Anti-Chriſtian Powers will be then brought to, and the enlightened refin'd State the World will be improved to, through the increaſe of Knowledge, and prevailing of the riſen Witneſs, *&c.*) yet ſhe will be exerciſed with other Conflicts, more fatal to her ſpiritual Improvement (as they always proved to be) than cruel Perſecutions, *viz.* The temptations and allurements of worldly proſperity, with which the deceiver will with all ſubtile Arts, endeavour then to corrupt her, and ſo to obſtruct the advancement of Chriſt's Kingdom; and will be ſo ſucceſsful therein, as to make her degenerate from the preceding *Philadelphian*, into the wretched *Laodicean* State.

The Dr's Moral allegorizing this Verſe, deſerves in like manner to be paſſed over as the preceding Verſe, it being alike forc't for the ſame end, and remote from the ſcope of the Text. Yet whereas he ſays, *That being the conflict the* Laodiceans *are exhorted*

exhorted to, is the ſubduing of their carnal Affections, and becoming renewed unto the Heavenly Image of Chriſt, which is the only method of attaining to the Heavenly Throne or Crown of Glory, its very unnatural to underſtand it of any other Throne. I ſay, That the ſame is as much the method of attaining to a Millennial Throne, the Rulers then being not capable of Exerciſing the Spiritual Dominion of thoſe times, further than the advance of the work of Regeneration in them does qualify them thereunto. And whereas he alſo ſays, *That as Chriſt, after he overcame ſate down on his Fathers Throne; ſo he that overcomes ſhall ſit down on a Throne or Seat in Heaven*, &c. I ſay, That when the Kingdom of Heaven is come on Earth, by the Throne of God and the Lamb being in the New *Jeruſalem*, then thoſe Overcomers will ſit down with him on Heavenly Thrones, tho' on Earth; and he ſitting down ſo on his Fathers Throne, expecting till his enemies be made his Footſtool (*being to Reign till he hath put down all Authority, all Enemies under his Feet*) I underſtand not how that Promiſe to Overcomers, to ſit down with him on his Throne, &c. will be fulfilled, unleſs they ſit with him thereon to the ſame purpoſe, *viz.* to Reign with him on Earth, accordingly as he ſays, *Luke* 22. 19. *I appoint unto you a Kingdom, as my Father hath appointed to me*, &c. And whereas the Dr. ſays farther, *That according to me, Chriſt had not obtained a Millennial Throne in the* Laodicean *Interval, and therefore the Promiſe to the Overcomers, of like Thrones as he was ſat down on, cannot be of Millennial Thrones:* I ſay, That Chriſt then, and long before, was ſet down on the Throne of his Kingdom, which is at length to be Eſtabliſhed on Earth, *viz.* when the Man-child was caught up unto Gods

Gods Throne, and the Devil caſt out, *&c.* and that in the Millennium, the Overcomers will be ſeated with him here (by his Throne being in them) on like Thrones to what he was ſeated on long before, though not in that plenitude of Power he ſhall Reign with, *when he hath put all Enemies under his Feet.*

The Dr's. ſaying, *That he hath plainly demonſtrated before, that the Millennium is compriſed in the* Philadelphian *Interval, &c.* proves by what I have ſaid, to be a vain boaſt. But whereas he asks, *That when the State of the Church is divided into ſo many Succeſſions,* &c. *Why ſhould the Millennium be omitted? And thinks it would be a great defect in the Spirit of Prophecy, if it were ſo*; I ſay, That it would be a great incongruity, if it were otherwiſe. For its agreed, that all the Seven Epiſtles, according to their Literal Senſe, reſpect the Militant State of the Church, and that five of them do ſo according to their Prophetical Senſe; and therefore it would be very ſtrange, that the two laſt ſhould not alſo do the ſame, but that they (in this ſo homogeneal a Prophecy of the Seven Churches) ſhould repreſent a State of the Church, ſo different from the Prophetick Senſe of the other five, and from the Literal Senſe of all the Seven, as the Millennial is from the Militant State of the Church: Nay, that the ſame *Philadelphian* Interval, ſhould (as the Dr. makes it to do) reſpect partly the Militant, and partly the Millennial State. Alſo the concluſive Promiſe in the two laſt Epiſtles being, as in the reſt, to him that overcometh, ſhews that they alſo reſpect a Militant State of the Church, in like conflict with the World, *&c.* As alſo does that ſaying [*I know thy works*] which begins theſe two, as well as the other Epiſtles. Nor can there be

be any defect in this Viſion, its not including the Millennium, becauſe that time is ſo fully deſcribed in its proper place, as not to need, nor be capable of receiving any addition or illuſtration from this Viſion: Nor do the two laſt Epiſtles (as I have ſhewed) ſo agree with the Millennium, that they can relate to it. But this Viſion of the Seven Churches, and that of the Sealed-Book, and alſo that of the Opened-Book Prophecy, ſo far as it ſyncronizeth with the Militant State of the Church, do all terminate in the Millennium as the ſcope of them. Hence is that ſuſpenſion of the ſounding of the Seventh Trumpet, to connect the Affairs of the Sealed and Opened-Book-Prophecy, *cap* 11. 14. *&c.* And hence at the end of the Vials the Prophecy breaks off from entring into the Millennial-times, till it hath firſt compleated what concerns its Predictions which ſyncronize with the Militant State of the Church, and therefore ſpends *cap.* 17. and 18. in a more exact deſcription of the Anti-Chriſtian Powers, *viz.* of the Ten-Horned-Beaſt rid by the great Whore, and in pronouncing Judgment againſt her, *&c.* And a conſiderable further confirmation of this Viſion, its terminating in the beginning of the Millennium, is the Repreſenting the Seven Churches by Candleſticks, and their Governours by Stars, which ſignify their being in a be-nighted Condition by the Powers of darkneſs then Ruling. Alſo Chriſt's walking in the midſt of the Golden Candleſticks, and holding the Stars in his Right Hand, imports only ſuch a watchful Providence as is ſutable to the Militant State of the Church, whereas the Deſcription of her Millennial State is of a much higher Nature, Her Rulers being ſignifyed by Twenty-Four Elders ſitting on

on Thrones in Kingly and Prieſtly Habits, &c. and the whole Body of the Church, by Four Beaſts upon the Throne, and altogether, by New *Jeruſalem* having the Throne of God and the Lamb therein.

The Dr. ventures to give ſome Anſwer to my Reaſons in this Epiſtle, for its Prophetick Senſe not reaching within the Millennial Times, though he did not ſo in the preceding Epiſtle, but (as before is noted) lightly ſhifts them off, &c. My firſt Reaſon (*viz.* Becauſe Chriſt invites the *Laodiceans* to the Marriage-Supper, &c. and promiſeth the Overcomer, that he ſhall ſit down with him on his Throne, &c. which are indeed Two weighty Reaſons, which he makes but One) he ſaith he hath Anſwered, but how weakly, I have ſhewed: And what Scriptures he produceth here in his Behalf, he miſinterprets, by limiting them to the ſecond Reſurrection; whenas they are meant of the whole Day of Judgment, comprehending both Reſurrections: For our Saviour's promiſing his Diſciples a Kingdom, to ſit with him on Thrones, Judging the *Twelve Tribes* of *Iſrael*, muſt doubtleſs, mainly reſpect the Millennial Reign, the Dominions whereof are by an *Iſraeliſm*, called the *Twelve Tribes*: Nor is the Sentencing of the Damned any ſuch happy Priviledge, or delightful Employment, as to bear the appropriating to it ſuch Promiſes. To what he makes my Second Reaſon, *viz.* That there's no Account given, that the Millennial State ſhould ever degenerate into the *Laodicean*, &c. He ſays he hath demonſtrated, *That the* Philadelphian *Interval includes the Millennial Reign, and ſo the* Laodicean *muſt ſucceed*: But I have ſhewed the Nullity of his Demonſtration; and whereas he would make the *Change of Affairs on*

the Looſing of Satan to be an Account of the degenerating of the Church, &c. It's a meer forc't Conceit that hath no Countenance from the Text: but more of this in his Anſwer to my Third Reaſon: As to his ſaying further, *That his* Hypotheſis *is more agreeable to the Juſtice of God, than that he ſhould Looſe the Devil to raiſe Storms againſt the Church, no Man knows why:* I ſay, That thoſe Storms are not raiſed to bring any Evil upon the Church which prevail againſt her, (and therefore proceed not from any Diſpleaſure at her) but to give a more proper Occaſion for GOD to execute Judgment againſt her Enemies, and that in ſuch manner, as to ſuit with the then approaching final Judgment.

To my Third Reaſon, *viz.* That it's unconceivable, that the Millennial State ſhould ſo degenerate, when all Occaſions of Evil are removed, and the Devil onely to be let looſe upon the Nations, &c. He ſays, *That nothing in the State of Mortality can be firm and durable, and that the Angels fell from their Station, though they had no Tempter from without*, &c. To which I ſay, That thoſe who are kept by the Power of GOD through Faith unto Salvation, are capable of a firm and durable State here: Hence our Saviour teacheth us to become perfect as our Heavenly Father is perfect, and aſſures us of all things becoming poſſible unto us according to our Faith: And *John* ſays, *He that is born of GOD, ſinneth not, for his Seed remaineth in him, and he cannot ſin becauſe he is born of GOD*; And again, *He that is begotten of GOD, keepeth himſelf, and the Wicked One toucheth him not.* Much eaſier therefore may he ſo keep himſelf in the Millennial State, when he ſhall be free from the Aſſaults of the Wicked

Wicked One, who will then be bound, &c. So that though mens natural States be inferiour to Angels, yet through Faith in Chriſt *Jeſus*, which enables to overcome the World, and hath ſo great Promiſes made unto it, we are capable of a more firm State than thoſe Angels that fell; but all of them are not to be ſuppoſed in ſuch danger of falling: Wherefore ſince ſo great is the Power and Riches of the Grace of God, given us in Chriſt *Jeſus*, and ſince the ſame will be ſo largely and fully communicated to the Saints in the Millennium State, (when alſo the Occaſions and Temptations to Evil ſhall be ſo removed) How is it imaginable, that they ſhould then ſo degenerate? Eſpecially, it being a Time which GOD hath ſet apart for exalting and glorifying himſelf in the World, by taking to himſelf his great Power and Reigning, and enlightening the Earth with the Glorious Luſtre of the New *Jeruſalem*, That he may judge the World in Righteouſneſs, and miniſter Judgment to the People in Equity, and make it a Time of Jubilee to the whole Creation, which hath long groaned and travelled in Pain, under the Bondage of Corruption, with earneſt expectation, waiting for the Manifeſtation of the Sons of GOD, which will then be. How therefore can he ſo ſtain his own Glory, by ſuffering ſuch a degenerating in ſuch a Time? As if the Power and Riches of his Grace ſo abundantly communicated, were not able to withold men from falling in ſuch a Time, when they ſhall be ſo free from Temptations to conflict with. And farther, how ſtrange is it, that ſuch a Change ſhould befal the New *Jeruſalem* at the end of the Millennium, when it's ſo near tranſlating thither from whence it deſcended,

and therefore, in order thereunto, ſhould rather grow more refin'd than degenerate, &c.

Whereas the Dr. calls it a *Precarious Surmiſe to think that the Devil, when looſed, can act only on the Nations not in Communion with the Church*, &c. I ſay, That if the Church be in ſuch a State of Grace, (as doubtleſs ſhe will then be) that he can by no Deceits prevail againſt her (and conſequently, not againſt the Nations ſubject to her); he muſt act onely then upon Foreign Nations: And that they are onely ſuch which he acts upon, is manifeſt from their being called *Gog* and *Magog*, and gathered from the Four Quarters of the Earth, *C.* 20. 8. *y.* And whereas the Dr. calls it a *raſh Preſumption, to ſuppoſe that the Nations which walk in the Light of the New* Jeruſalem, *are not Converts to the Chriſtian Faith, foraſmuch as they are ſaid to be ſaved*: I ſay, That by [ſaved] is not meant Salvation, or eſcaping Damnation at the Day of Judgment (for that will not hold true of the Nations ſubject to the New *Jeruſalem*) but that they are ſaved or preſerved from the Deſtruction which befals the Anti-Chriſtian Powers, and the Adherers to them, at the Battle of the Great Day, &c. of which ſee *C.* 21. *V.* 24. and *C.* 22. *V.* 2. And the Acclamations of the Kingdoms of the World, becoming the Kingdoms of our Lord, &c. reſpects ſuch Kingdoms as become Subjects of the New *Jeruſalem*, (of which ſee *C.* 20. *V.* 8.) though in a larger Senſe it may have Regard alſo to other Nations, who will then do Homage to it. The Dr. does at length with ſtrange Confidence conclude, *That there's not the leaſt Shadow of Reaſon, but that the Prophecy of the ſeven Churches does reach to the End of the World*: Whenas,

as, on due Conſideration, there will hardly be found a Shadow of Reaſon for it; and as groundleſs is his extending the Sealed-Book Prophecy, ſo far alſo.

I having not yet ſpoken any thing of the times of the Intervals Typified by the three laſt Epiſtles, ſhall here propoſe ſome Conjecture of them. The *Sardian* Interval ſeems liklieſt to begin when God began to Execute Judgment on his Enemies (for their great Perſecution and War againſt the *Saints* in the *Thyatirian* Interval) by pouring forth the Vials, *&c.* which ſeems to be that caſting into a Bed, and great Tribulation threatned againſt *Jezebel*, &c. But whereas, if the Vials be taken to begin with the *Bohemian* War, on the Martyring of *J. Hus*, &c. (as I agree with Mr. *Mede* that they do) then to begin the *Sardian* Interval from thence, ſeems not to agree with that Church being free from ſuch as allowed or ſuffered thoſe Idolatrous Corruptions, ſignified in the two preceding Epiſtles by things offered to Idols, *&c.* I ſay, That though there was no Nations or Principalities, till the Reformation, that caſt off thoſe Corruptions (that is, no worldly Powers that ſided with the Church in her Zeal againſt them) yet in the *Bohemian* War there was a great Zeal expreſt againſt them, by ſevere Proſecuting the Prieſts & Religious Orders, and haraſſing the Idolatrous Temples, and Religious Houſes, *&c.* and the like Zeal continued after, among the ſcattered People of God, ſeparated from *Rome* before the Reformation, though it could not till then be ſo manifeſted, *&c.* But in the times of the two former Intervals, there was in the Church of God, it ſeems a defect of ſuch Zeal, and alſo worſe, *viz.* Some therein were tainted with thoſe Corruptions, through the terrour of Cruelties awing

awing them, and bewitching deceits impoſing on them: And as in the two former Intervals, the Church of Chriſt was ſo linkt to, and enthrald with the Anti-Chriſtian party (like the Tares and the Wheat growing together) as not only to fail of a due Zeal againſt the Idolatrys and Corruptions of that Party, but ſome of them to become tainted therewith; ſo in this Interval, ſhe becomes linkt with a Party of more refin'd Profeſſion; yet of little leſs Anti-Chriſtian Spirit. Whereby, though ſhe becomes freed from thoſe Corruptions which ſhe could not keep her ſelf clear from in the two former Intervals, yet being by the Policy and Power of worldly Rulers intangled ſtill in Communion with thoſe who are of the World, exerciſing indeed a more ſpecious Form of Godlineſs, but without the Power of it, ſhe by this Thraldom becomes depreſt into that low lifeleſs State, the *Sardian* Church is deſcribed to be in.

But the *Philadelphian* Interval, is an emerging of her into an higher State, to the freeing her from the Thraldom ſhe was before held under; Chriſtian Love growing then ſo prevalent, as to make all true Chriſtians, of whatever Party or Perſwaſion, to enter into the Friendly Communion of Chriſtian Brethren, and not to continue divided by Contentions about Opinions, or to be linkt to different Parties by the influence of worldly Intereſt, or thraldom of worldly Powers. Which Chriſtian Union of them, becomes accompanied with that Power of the Spirit of Life in them, as to raiſe them into a State of true Chriſtian Liberty, above the Power of all Politick-bands to enthral them, or the influence of worldly Intereſt to divide them; and ſo to produce that State which is the Riſing of the Witneſſes: And ſuch

times

times we ſeem fallen into. And this Interval being a State of ſuch Chriſtian Union into Brotherly-kindneſs, is an Evidence that it does not concern the Millennial Times, when to this Brotherly-kindneſs ſhall be added Charity, which is the Summity of *Peters* Gradation, and which *Paul* calls *the Bond of Perfectneſs.* And then will the little Leaven have leavened the whole Lump, when that which is the Perfection of a Chriſtian, becomes the prevailing and abſolute Ruling Spirit in the World, and thereby Miniſtring ſuch Bleſſings to it, as to fulfil the great Joy to all People foretold at our Saviours Birth. But this Exaltation of the Church which the *Philadelphian* State does introduce, will ſo advance it in outward happineſs, as to have an evil influence on it (accordingly as worldly Proſperity was always noted to be more miſchievous to true Religion, than Perſecution) to the making its Chriſtian Zeal and Love to degenerate into the wretched luke-warm *Laodicean* State. But Chriſt having then made ſuch Progreſs in his Victory over the Anti-Chriſtian Powers, as almoſt to have accompliſh't the ſame in the Eſtabliſhing of his Kingdom on Earth, he will not ſuffer it to be interrupted by ſuch back-ſlidings of his Church, and therefore will put a ſhort Period to this Interval of it; wherefore he ſays in the preceding Interval, *Behold I come quickly, hold faſt that thou haſt, let no man take thy Crown.*

CHAP. IV.

IT's ſtrange that the Dr. ſhould deny here God to be Repreſented on his Throne of Judicature; whenas this and the next Chapter are a Preface *Ver.* 3.

or

or Introduction to the enſuing Prophecies, ſhewing the ſcope of them, *viz.* That they are to give an Account of the Kingdom of Heaven on Earth in the Millennium, and in Order thereunto, of the Affairs of the Church in her Militant State, advancing to her Triumphant State on Earth, in which the ſucceeding Prophecies, and the preceding Prophecy of the Epiſtles, as aforeſaid, do terminate as the ſcope of them. Hence therefore God is Repreſented here on his Throne of Judicature, ſurrounded with the Elders in Kingly and Prieſtly Habit, *&c.* ſignifying his Reign then by his Saints to Judge the World in Righteouſneſs, *&c.* (and the Dr. agrees that thoſe Elders typify the Millennial Rulers, though with an untoward an Account who they be.) And hence the Lamb receives with ſuch Solemnity, a Book of Prophecy of thoſe Times; and thereon the Four Beaſts, and Twenty Four Elders fall down before him, *cap.* 5. ſinging a Song of Joy and Praiſe for his being worthy to open the Book by his Death, whereby he redeemed them, and made them Kings and Prieſts to Reign on the Earth; ſo that this Viſion does peculiarly repreſent the Millennial Kingdom, and will not admit of ſuch a general Signification as the Dr. applies to it. And the Doxology, *ver.* 11. does plainly reſpect the Millennial Reign, and ſo not makes for, but againſt him. As to his Fiery red *Sardius-Stone*, ſo long as it will ſerve to Symbolize Juſtice (which is the uſe of the Stone here) as well as the dead red, he may take his choice.

Ver. 5. The Dr. does here ſtrangly pervert my meaning, and then cries, What wonderful weak arguing is this? I do not argue, that becauſe Kings are Redeemed by the Blood of Chriſt, *&c.* therefore they are

are no more Kings than the People that are ſo redeemed, but becauſe they who join together in Thankſgiving, for being Redeemed, do it alſo for being made Kings and Prieſts, *&c.* therefore the later muſt be of as large Extent as the former, *viz.* Concern all the Citizens of the New *Jeruſalem*, though the Dr. would appropriate the ſame to his Monarchs. He next makes me to take away all Subordination of Ranks and Degrees, *&c.* whenas I ſay nothing to that purpoſe. The Elders (as I elſewhere ſay) are Spiritual Rulers over them, ſignified by the Beaſts, but both Elders and Beaſts being Citizens of the New *Jeruſalem*, are Rulers over the World within the Extent of Chriſt's Kingdom, (according to that Saying, *Pſal.* 45. *Inſtead of thy Fathers ſhall be thy Children, whom thou mayeſt make Princes in all the Earth*) and therefore join together in Thankſgiving for being made Kings and Prieſts to Reign on the Earth, *C.* 5. 10. But then ſays the Dr. Why are they not all Crowned? Which is as if he ſhould ſay, Becauſe Magiſtrates are Rulers with the Prince over the People, Why are not They Crowned as well as He? Then next, How ſtrangely does the Dr. ſtumble at what I mean by worldly Princes! He knows well enough, by what I ſay elſewhere, That I mean none of his Surmiſes, (and could not mean the Second, for his Reaſon againſt it) but underſtand by worldly Princes, thoſe who Rule by worldly Power, *viz.* That Power by which all ſuch Princes do, and ever did Rule under the Prince of this World: And ſurely the Dr. cannot admit of ſuch Princes in the Millennial State, What other therefore can he imagine, but ſuch Princes and Rulers as Chriſt hath made Kings and Prieſts, to Rule with him by

his Spiritual Power, *viz.* The Throne of God, and the Lamb in them. And all the Citizens of the New *Jeruſalem* being ſuch, What a ſtrange Imagination is it, to appropriate the Ruling then, to ſingle Rulers of Nations, *&c!*

Though the Dr. thinks that *Exod.* 19. 6. is queſtionleſs, here alluded to, yet it's but a Groundleſs Conceit; for *Moſes* telling the *Iſraelites*, That they ſhould be a Kingdom of Prieſts, is but what he more plainly expreſſeth in the next Words, *viz.* A Holy Nation; or if more be ſignified by it, it ſeems to be, That by keeping God's Covenant, they ſhould all have the Priviledge of approaching his Altar, and officiating for themſelves as Prieſts, *&c.* but nothing of Reigning is ſignified there, as is here. The Dr. runs on upon his Falſe Suppoſition, That I take away the Subordination of Ranks and Degrees, till at length he comes to an Opinion of ſome *Rabbins*, *viz.* That the Reign of the *Meſſiah* alters not the Courſe of Nature, but ſanctifies it. Thoſe *Rabbins* were, as well as the Dr. full of fanciful Conjectures, about things they underſtood not; but from them, in this Matter, no better could be expected, though it might be from the Dr. *I ſaw*, ſays *John*, C. 21. 1. *A New Heaven and a New Earth, for the Firſt Heaven and Earth was paſſed away*; and *V.* 4. *The former things are paſſed away; and Behold, I make all things new.* Which Expreſſions, ſurely are of greater Import, than to ſignifie only a Sanctifying of Nature, without altering the Courſe of it. There's a great Difference between a Sanctification of the Fleſhly Nature, (which a legal *Judaical* State is capable of) and Regeneration of a New Nature, or Divine Life (whereby we ceaſe to be of the World, and

and enter into the Kingdom of Heaven, becoming Members thereof); and ſo there is between a Righteous Reforming Government, according to a Legal worldly State, and making an abſolute Revolution, therein, by forming a New State of Government, wherein Rulers ſhall act from a Spiritual Life, guiding and enabling them to act according to the Righteous Judgments of Truth, whereby the Throne of God becomes ſet up in them, the Habitation of which, is Juſtice and Judgment; whereas therefore, the Dr. thinks my Expoſition of Prophecies to be unnatural, and to caſt a Miſt before Mens Eyes, he ſhews what a Miſt is before his own Eyes, and a Vail upon his Heart, whereby he is unable to look through the preſent worldly State of things, that is to be aboliſhed, to behold the Heavenly State that is to ſucceed, *He cannot ſee the King in his Beauty, and behold the Land that is far off* (but not far off now) *and look upon* Zion *the City of our Solemnities*, &c. *Eſay*, 33. *V.* 17, 20.

The Dr. brings an Axiome here to obſcure a plain Truth, which needs none to illuſtrate it: He ſays, *Why may not the Laver of Regeneration ſignifie thoſe who are Regenerated?* for, *qualis Cauſa, talis Effectus.* He might as well have ſaid, Why may not God ſignifie any Creature, they being related as Cauſe and Effect? But the Laver here being, as he agrees, the Laver of Regeneration, it muſt conſequently, ſignifie that which does regenerate, elſe it would not be ſuch a Symbolical Laver: And what does he mean by ſaying, *That I turn the Font into a Looking-Glaſs?* The Account which I give of what is ſignified here by the Laver of Regeneration, is far different from the outward Waſhing of Baptiſm. To *Ver.* 6.

take that for Regeneration, is a piece of Orthodoxality, ſuitable to ſuch who uphold a Form of Godlineſs without the Power of it: And as to his mentioning, That Sea ſignifies a Multitude, ſurely he does not mean that the Sea, or Laver, before the Altar, (which is here alluded to) does ſignifie ſo: He reiterates much to the ſame Senſe as before, and would make me contradict my ſelf; becauſe the Laver Repreſenting Chriſt who regenerates, does alſo repreſent them regenerated into his Image: But it does not ſimply repreſent him, but under that Relation to Believers, whereby he is their Spiritual Father, and then ſurely cannot repreſent his Spiritual Off-ſpring too, unleſs the Power of Regenerating may be aſcribed to the Regenerate.

CHAP. V.

Ver. 1. THe Dr. here takes Notice of ſome Childiſh Conceits, as he truly calls them, wherein I am not concerned, *viz. That the Book ſeen by* John, *was written with all the Words contained in the* Apocalypſe, *and that the Matter being not able to be contained in the In-ſide of the Rolled-Book, the reſt was written without*, &c. But my Senſe, That the Writing within and without, ſignifies Two Series of Prophecies, *viz.* Of the Sealed and Opened-Book, ſeems very plain to me; becauſe, that aſſoon as our Saviour finiſhed the Sealed-Book-Prophecy, by opening the Seals, he then (though in another Repreſentation of him) begins the Opened-Book-Prophecy with an Opened-Book in his Hand: And the Dr. does concur with this Senſe, in his Preface to his Expoſi-

tion,

tion, *P.* 7. ſaying, *What was contained in the Opened-Book, lay open by Vertue of the breaking of the Seals:* But as to his different Senſe here, which he fancies to be *uſeful and weighty, to diſcover the Vanity and Madneſs of thoſe Interpreters who confound the Symbolical with the Real or Prophetical Senſe*; he by calling the confounding of thoſe Two Senſes Vanity and Madneſs, does agree, that no ſenſible Man can do it, (as indeed he cannot; for many of the Symbols would be Monſtrous, abſtracted from the Prophetick Senſe typified by them) and then, What an uſeful weighty Diſcovery is this of a Truth, which none in his Wits can deny! Then the Dr. would make my Senſe little better than thoſe which he ſo rightly cenſures, and asks, To what Purpoſe is this Intimation of it? He might as well have ask'd, To what Purpoſe was the firſt Series of Prophecies ſignified by the Sealed, and the laſt by the Opened-Book? For that being ſo, and the Sealed-Book written within and without, What can be more congruous, than to ſuppoſe the Opened-Book in the ſame hand, to be the ſame Book; and the Writing without to ſignifie the firſt; and that within, the other Series? Yet there's a further Account to be given thereof, *viz.* That the Sealed-Book-Prophecy, or Writing without, concerns the Progreſs of Chriſt's Victory againſt the external Powers of the World, (in order to the Advancement of his Kingdom) which is gained by the Miniſters of his Wrath and Vengeance ſent againſt them; And the Opened-Book-Prophecy, or Writing within, ſignifies the Affairs of the Church, firſt in her Militant State with the Anti-Chriſtian Powers, and then in her Millennial Triumphant State, which being Matters of Spi-

ritual

ritual or Internal Concern, are aptly ſignified by the Writing within, &c. The Dr. concludes with ſaying, *That it's an Hyſteron-Proteron, to write that which is laſt in the inſide, contrary to the Mode of* Opiſthographal *Writings:* But what ever is the Mode of thoſe Writings, the Sealed-Book-Prophecy ought to be written without, both by reaſon of the ſignification thereof now given, and alſo becauſe it would thereby be firſt come at, as it was firſt to be Prophecied of, &c. and that Mode is of no Regard here, where the out-ſide Writing is no Continuance of that written within.

Ver. 6. Twenty Beaſts ſtanding round about the Throne in a continued Circle, would be a very different Caſe from Four Beaſts ſtanding about it, *viz.* One on every ſide; for it's but a harſh Expreſſion to ſay, That Four Beaſts ſo placed, ſtand round about the Throne; and much more is it to ſay, That the Lamb ſtanding between the Throne and one of them, ſtands between it and them all: So that this is no ſlight Exception, though the Dr. makes ſo light of it, as to call it ſo. *Then he ſays, If the Beaſts be upon the Throne, as I would have them, they are unmannerly Beaſts, (ſo prone is he, *ludere cum Sanctis*); but ſurely it's more ill Manners to place the Lamb beſides the Throne, than them upon it. I ſhall not queſtion but that the Seraphims, *Eſai.* 6. are upon the Throne, according to our Tranſlation, notwithſtanding what Criticiſms the Dr. brings to the contrary. And the Beaſt that gives the ſeven Vials, gives what he muſt firſt receive; and if he were beſides the Throne, he would have been in a bad Poſture to receive them from him that ſat upon it; and ſo would alſo the Lamb, to receive the Book from him, &c.

*See Anſ. to the Dr's 8th. Conſid. on my *Rem* on Viſ. 2d. of *Dan.* *Ver.* 9.

CHAP.

CHAP. VI.

THE ſcope of the Sealed-book-Prophecy, is not to ſet forth the ſpiritual warfare of the Church (that being done in the Prophecy of the Epiſtles and Opened-Book) but Chriſt's progreſs in Victory over the Powers of the World, by taking Vengeance on them for their enmity againſt him, and withſtanding the coming of his Kingdom. And the *Jews* being the firſt to whom the Goſpel of his Kingdom was Preached, and ſo the firſt that rejected him, and refuſed to have him Reign over them, the firſt Vengeance is taken on them; which is here ſignified by conquering (nor is there any reaſon to make the Viſion to begin higher, that being the firſt notable tranſaction which falls within the Viſion of the Sealed book) and when the *Roman* Empire had filled up the meaſure of their Iniquity in doing the ſame, the like vengeance was taken on them (and is to continue till the ruine of the Revived-head, *&c.*) which is ſignified by [to conquer.] Nor will the repreſentation of our Saviour here admit of any other than ſuch a political Signification; for I agree him to be *Rider* here, and *Veſpaſian* and *Titus* not to be concerned further than as his Agents, *&c.* And however the aim of the War was, as the Dr. ſays, to turn the Empire Chriſtian, yet that was to be by deſtroying the obdurate Enemies of the Goſpel, ſo that the immediate end of it is Political. And whereas the Dr. ſays, That Chriſt was ſo far from being in a conquering Condition under the Trumpets, that his great Enemies *Mahomet*, and *Anti-Chriſt* had in a manner over-run his Kingdom; *Ver.* 2.

dom; I ſay, That as the Barbarous Nations were the Miniſters of his Vengeance againſt the *Roman* Empire, ſo was *Mahomet* againſt the *Anti-Chriſtian* Powers; and as to his end deſigned, he was greatly Victorious by them both. My Senſe of this Verſe, is confirmed by *Zach.* 14. 2, 3. where the Riders Conquering here is ſignified by his gathering all Nations to Battle againſt *Jeruſalem*, &c. and his [to Conquer] by his going forth to fight againſt thoſe Nations, *&c.*

Ver. 8. If [Fourth Part] be uſed here inſtead of [Third Part] uſed elſewhere, Why may not the one be taken Symbolically as well as the other? And the variation is perhaps to ſignify, That neither is to be taken Literally but Symbolically; and an occaſion of this variation is taken from this being the Fourth Seal, notified by the Fourth Beaſt, and fore-telling Four Judgments, *viz.* The Sword, Hunger, Death, and Beaſts of the Earth.

Ver. 12. I may as well deliver my Senſe without Proof as the Dr. does his; yet I ſhall add reaſon for it, *viz.* To apply Sun immediately to the Draconick Majeſty, is beſides the ſcope of this ſeries of Prophecies, the ſubject whereof is the viſible Powers of the World; and alſo beſides the ſenſe in which its elſewhere Symbolically uſed, *viz.* in the Fourth Trumpet and Fourth Vial, *&c.* whereas my ſenſe does agree therewith. The inference therefore of two Moons from my Remark is groundleſs; for whatever Authority the Secular Magiſtrate and Prieſthood derives from the Draconick Majeſty, the Prophecy ſpeaks of them according to what they appear to the World to exerciſe, which is little acquainted with the derivation of it; and the Secular Power being evidently, in the eye of the World, the

the greateſt Authority; its rightly ſignified by the Sun, and the Sacerdotal Power being derivative from it, and ſupported by it, as rightly by the Moon.

Certainly, when the Heavens ſignify the Government and Powers that Rule, the diſſolution of the Heavens muſt comprehend the diſſolution of the Magiſtracy, which is the Chief of thoſe Powers. And was not the Pagan Magiſtracy accordingly diſſolved, when the Man-child was caught up unto God and his Throne to Rule, and the Devil caſt out by the War in Heaven, &c. And when the remaining politick State of the Pagan Magiſtracy was deſtroyed by the deadly wound, by a Sword, *viz.* the Incurſion of the Barbarous Nations, which extinguiſht the *Weſtern* Empire. And this ſurely was a more likely cauſe of ſo great Conſternation of the Kings and Captains, &c. than what the Dr. aſſigns, (*viz.* the Ruine of the Pagan Religion) and does better agree with thoſe general Words of the Text, comprehending them all; whereas the Dr's ſenſe extends but a few of them, comparatively. And the Conſternation being at the Great Day of the Wrath of the Lamb, being come or commenced, bears a proſpect of all his future ſucceſs againſt the worldly Powers, till they be put under his Feet. *Ver.* 14.

CHAP. VII.

THE Dr. Notes in his Expoſition here, the Firſt Six Trumpets as a peculiar ſpace of Time wherein Vengeance was to be taken on the *Roman* Empire by the Incurſion of the Barbarous Nations, for the perſecuting of the Primitive-Chriſtians; and if he mean Introduction.

mean not all the Six Trumpets to be ſuch a Vengeance (as he intimates here) Why did he ſo expreſs them to be a peculiar ſpace of time for that purpoſe? And the Vengeance of the Four Firſt Trumpets deſtroying the Beaſt that had ſo offended, there's no reaſon to impute what befel the New revived Beaſt, to the offences of the former Beaſt; eſpecially, he having offences of his own as much deſerving Vengeance as the former. The Dr. chargeth me with two further miſtakes. *Firſt*, he ſays, *That its contrary to his* Hypotheſis, *that the Church was Symmetral about the commencement of the Trumpets*, though it deſerves to be reckoned Symmetral than as much as in the times of the preceding Chriſtian Emperors; but indeed does not deſerve to be reckoned ſo in any time of them; of which, ſee *cap.* 11. *ver.* 1. and *cap.* 13. *ver.* 14. The *Second* miſtake he Notes, is my thinking it unreaſonable, that God ſhould puniſh the Empire in ſo regular Condition, for its former irregularities; the doing whereof he would (out of Mr. *Mede*) prove reaſonable, from Gods puniſhing the *Jews* for *Manaſſes* ſins, notwithſtanding *Joſiahs* Reformation. But God had ſuch a regard to *Joſias* good deeds, that he would not bring the evil in his time, and if what he ſo well begun had been continued by other Princes, God would doubtleſs have had the ſame regard to them, he not bringing the evils threatened, till *Joſias* Sons fell into *Manaſſes* Tranſgreſſions. As to the Dr's ſaying, That the Marked or Sealed Company were ſafe, he will not ſurely, in a State of the Church hardly inferior to part of his Symmetral State of it, exclude the Chief Rulers or Magiſtrates therein, from being of the Number of the Sealed; and yet on them Vengeance is taken by

by the Four Firſt Trumpets. But as to my making the *Oſtrogoths* the Seventh Head, the Dr. will Note hereafter how vain is that conceit, and then we ſhall ſee how vain is his Judgment of it.

That Ανατολη which properly ſignifies the *Eaſt*, is a Title Metaphorically given to Chriſt, I agree; but ſay, that the proper ſenſe (which our Tranſlation gives it) is here intended. For if we admit of the Dr's ſenſe, Where will he ſuppoſe Chriſt to be Seated, that the Angel may aſcend from him? Beſides, ſuch an abrupt ſpeaking of him, would not be congruous, without ſome preceding mention of a repreſentation of him, &c. So that doubtleſs the aſcending of the Angel here, is from the *Eaſt*, according to the ſignificant ſenſe I have given of it in my Remark. *Ver.* 2.

The Dr. calls my making the Palm-bearing Multitude, to be the Souls of the Primitive-Martyrs, *A meer conceit quite out of the Road of Prophetical Interpretation of the* Apocalypſe, *which*, he ſays, *inſiſts not upon the Deſcription of the Souls in Heaven, but of the State of the Church on Earth*, and yet he applies one part of the Firſt Reſurrection to the Martyrs in Heaven. But I underſtand not the Prophecy of the Firſt Reſurrection, nor this to be meant of Souls in Heaven, though departed this Life. And that there are Prophecies in this Book which concern ſeparate Souls, appears from what I make this to relate to, *viz.* the ſlain under the Altar in the Fifth Seal. And whereas the Dr. ſays, What more could be expected to be ſaid of them? (*viz.* than is there ſaid); I ſay, That an Account might be expected of the fulfilling of what they are there comforted with intimations of its being within a little time to *Ver.* 9.

be done unto them; and accordingly my ſenſe here does give an Account thereof. He further ſays, *That the Deſcription of the Palm-bearing Company, does not ſute with the ſeparate Souls in Heaven* (nor do I ſay that it does) *but with the Inhabitants of the New* Jeruſalem, *as appears from* ver. 15, 16, 17. but of the ſutableneſs he gives no Inſtance (nor does his Expoſition of thoſe Verſes yeild any thing of weight to that purpoſe) whereas I have in my Remark given ſeveral inſtances of the unſutableneſs of the one with the other. Then ſays he, *The conceit is extravagant, becauſe, according to me, inſtead of Two there will be Three Reſurrections.* But why ſo? He will not ſurely deny a happy State for the ſeparate Souls of the Righteous, before the Reſurrection of their Bodies, and Aſcention into Heaven, ſuch as the Holy Patriarchs and Prophets entred into, and ſuch as is promiſed to the Thief on the Croſs, *viz.* to be with Chriſt in Paradiſe. Of like nature may we ſuppoſe this State here, yet in a higher degree, as being the Reward of ſuch Martyrs. But to call this therefore the Firſt Reſurrection, as well as that which is ſo called, would be great preſumption, we having not Authority for the one, as for the other. There's ſome apparent reaſon beſides againſt the one being ſo called, as well as the other, *viz.* the Political Reſurrection, *&c.*

The Dr. next gives Reaſons, why it's not unſeaſonable nor needleſs, for the Victors over the Beaſt to be here intended, *viz. That it's the Artifice of the Apocalypſe to repreſent things leſs perfectly in the One Viſion, and to ſupply the ſame in another.* But that is, when the ſame thing needs be ſpoken of in ſeveral Places; but that what is ſaid here, ſhould concern

cern the Victors over the Beaſt, there appears no need nor uſe thereof, they being ſo amply ſpoken of elſewhere; with which, what is ſaid here does ſo little agree, as to make the ſame unlikely to be intended of thoſe Victors. It's ſtrange that the Dr. ſhould ſay, *That the Serving of GOD day and night in his Temple, is no other than that in the New* Jeruſalem; when it's ſaid of it, I ſaw no Temple there; and the ſaying, That the Lord God Almighty and the Lamb, is the Temple thereof, is ſpoken in Oppoſition to the Worſhipping in a Temple; of which it's reſpecting only the Militant State of the Church, ſee *C.* 3. *V.* 8. And next, though the Cry of Salvation may well be as loud among the Victors over the Beaſt, as on the Defeat of Paganiſm; yet when the Slain under the Altar, in the Fifth Seal, cry for Deliverance and Vengeance, and are comforted with Aſſurance, that within a little while their Cry ſhall be Anſwered, *&c.* which accordingly is fulfilled in the Sixth Seal; and whenas thereon there's that joyful Acclamation, *C.* 12. 10. Now is come Salvation and Strength, *&c.* wherewith the Cry here of the Palm-bearers, *viz.* Salvation to our God does ſo agree, as alſo their White-Robes, with theirs under the Altar; it ſeems ſome want of Prophetick Naſuteneſs, (to uſe the Dr's. Phraſe) not to apprehend theſe Palm-bearers, and thoſe under the Altar, the ſame Multitude: Eſpecially, ſince thereby this Viſion of Palm-bearers will be very ſignificant and weighty, whenas, if underſtood of the Victors over the Beaſt, it ſeems inſignificant and unaccountable. And whereas the Dr. ſays, *That the Coherence of all Prophecies is primarily and radically in the things predicted:* I ſay, That in all Prophecies that are link't together

together by any Contexture, to ſucceed one another, the *Cortex* muſt be as durable, or of like Extent, as the things predicted; as every Trumpet and Vial is of like continuance with the Judgment thereby executed (accordingly as he tells us after *C.* 10. 3. That the ſounding of each Trumpet, and the *Viſum* thereof do ſynchronize, or are of equal Extent) and therefore the Sealing here, being finiſhed before the Trumpets ſounding, though the ſignification thereof reach to the end of them, yet there can be no Coherence between the Viſion of the Sealed Company, and the Palm bears, (in the Dr's. Senſe of them) as of Viſions that are connexed to ſucceed one another: Beſides, they are both abruptly brought in (as containing Matters preceding the ſoundings of the Trumpets) without any appearance of Connexion between themſelves. And further, it's of no ſmall Moment to enforce this Remark, that whereas, *C.* 5. the Elders and Beaſts join with the Angels in giving Thanks on the Lambs taking the Book, *&c.* for that the Scope of it was to Prophecy of thoſe Times, when they were to Reign on the Earth; and alſo at the Acclamations and Doxologies at the ſeventh Trumpet, and *C.* 19. fall down, joining in Thankſgiving, *&c.* yet here onely the Angels join in Thankſgiving with the Acclamations, *V.* 10. and the Elders and Beaſts appear unconcerned at it; which, doubtleſs, they could not be, if thoſe Palm bearers were the ſame with thoſe who ſo triumph at the ſeventh Trumpet.

CHAP.

CHAP. VIII.

THE ill Pointing here, (together with his ill expreſſing himſelf) made me miſtake the Dr's Meaning. *Ver.* 8.

The Mind of the *Oniro-Criticks*, which the Dr. tells us of, does not differ from mine: For their ſaying, That the Sun ſignifies the King, meaning by it abſolute Monarchs, who had the whole Legiſlative Power in them, (ſuch as Heathen Kings and Emperours were) it's the ſame with its ſignifying the Legiſlative Power: But he untruly ſays, That I make the Sun to ſignifie the Legiſlative Power *in Abſtracto*. It cannot be exerciſed but *in Concreto*, and therefore cannot be ſignified by the Sun, but ſo: And it's ſo ſignified by the Sun, in reſpect of its having the like Influence on Politick Affairs, as the Sun hath on Natural Operations. And that the Sun does ſignifie the Legiſlative Power, without a King appears by the fourth Trumpet, where, by the Sun being Smitten, is ſignified the Abſolute Ruine of the *Roman* Government, or Diſſolution of the Magiſtracy or Civil State of *Rome*, than without a King: And that the Moon ſignifies the next in Authority to the Sun, does not claſh with my Senſe; for as the Mother in *Joſeph*'s Dream is called the Moon, as being next in Authority to her Husband, the Sun; ſo in Government, the Prieſt-hood will be Intitled to the ſame Character, as being next in Authority to the Civil Magiſtrate. *Ver.* 12.

CHAP. IX.

Ver. 2. HOW untruly the Dr. chargeth me with making the Sun to ſignify the Legiſlative Power *in abſtracto*, I have before Noted; and as to his ſaying that it ſignifies the higheſt Perſon in Authority, I agree that it ſignifies ſuch higheſt Perſon or Perſons in whom the Legiſlative Power does reſide; that is, it ſignifies that Power *in concreto*. And as to his ſaying, that it cannot ſignify the ſeveral Heads over ſeveral Kingdoms, I ſay, That it may do ſo as well as the Sea ſignify ſeveral Kingdoms, which it does in reſpect of their being but as one Body, by reaſon of their being acted by one Spirit of the World which GOD hath ſet in their Hearts; and the Sun likewiſe may ſignify the ſeveral Heads of thoſe Kingdoms, by reaſon of their being acted or animated by one PRINCE of the World, called *Apollo*. And they would not properly be ſignifyed by Stars, but where they have dependance on ſome viſible Head or Empire which they are ſubject unto, as thoſe Princes ſignified by the Stars which the Red Dragon drew after him with his Tail, were ſubject to the *Roman* Empire. Wherefore its not raſhneſs in me, to deny that the Sunſhine of the Goſpel is here meant to be darkned; but it's great raſhneſs in the Dr. to affirm for moſt certain, that Religion is here related to, and that it's the main concern of the *Apocalypſe*, whenas it's main concern is the advancement of Chriſts Kingdom on Earth, which primarily (as I have elſewhere Noted) Reſpects Government, and the miniſtring of Juſtice (for to do

do Juſtice and Judgment, is more acceptable to God than Sacrifice) and Right Worſhip as ſubſervient thereunto, and to the ſerving God in a Righteous and Holy Converſation. Such Worſhip is a Worſhipping God in Spirit and in Truth. Alſo the Sun underſtood here in my ſenſe, does make this Trumpet agree with the reſt of the Trumpets, all which Execute Judgment upon the Powers of the World, in order to the furthering the coming of Chriſt's Kingdom on Earth, whereas the Dr's ſenſe makes it Heterogenial to all the reſt.

CHAP. X.

AS to that foul conceit, as the Dr. calls it, which he ſays this Remark lears to, I ſhall refer to my more fully ſpeaking of it in the Preface, and elſewhere, and ſhall ſay here only, That it's moſt Evident from all the Prophecies of this Book, and all all other Prophecies which ſpeak of the ſame ſubject, and alſo from the nature of the Thing, that Chriſt's Spiritual Kingdom ſhall be Governed by Spiritual Rulers, that is, That the Dominion thereof ſhall be given to the Saints of the moſt High, *&c.* So that, all ſuch, according to their Spiritual Qualifications for it, will be concerned in the adminiſtration of the Affairs of that Kingdom. Wherefore the Dr. appropriating the Dominion then of Kingdoms and Principalities, to particular Monarchs or Princes, ſhews his dark conceit of thoſe Times of ſo Glorious Light. But when, to make the ſame good, he preſumes to *Ver.* 2.

affirm his groſs Prevarications with the Truth noted in *Rem.* on *cap.* 4. *ver.* 4. to be moſt certainly true, this ſavours of ſomething worſe than blindneſs and errour, *viz.* of the Spirit in thoſe of old, *who Propheſied out of their own Heart, and followed their own Spirit when they had ſeen nothing*, Ezek. 13.

Ver. 3. As to the Dr's conceit of the Prophecy of the Seven Churches and the Sealed-Book, their reaching to the end of the World, I have ſhewed how groundleſs it is, *cap.* 3. *ver.* 20, 21. and alſo of the later in the next Remark, *&c.* And his pretended reaſoning here for the Sealed-Book its doing ſo, is but a begging the Queſtion, ſaying, *That ſome things of that Book reach to the end of the World* (without any Proof thereof) *and therefore the Seventh Seal muſt do ſo.* But he after endeavours to make it out how the Seventh Seal does reach ſo, wherein ſcarce any thing is remarkable but a ſorry Falacy, *viz.* He ſays, *That the ſound of each Trumpet, and viſum of it does Synchronize*; and from thence would infer, *That the Roaring of the Angel immediately ſucceeding the ſounding of the Sixth Trumpet, is put in place of the Seventh.* To which I ſay, If he ſuppoſeth the ſounding of the Sixth Trumpet to reach to the Seventh, then I deny that the Roaring of the Angel does immediately ſucceed the ſounding of it, but does precede the ending of it, and conſequently the beginning of the Seventh Trumpet (accordingly as the order of relating it does plainly import) and is a preparative tranſaction to the ſounding of it. But further, I ſay, That the ending of the Sixth Trumpet (or Second Wo-Trumpet) is diſtingiſht from the beginning of the ſucceeding Trumpet, *cap.* 11. 14. by the expiring of the one ſome time before the beginning

ning of the other; ſo that, though the Roaring of the Angel did immediately ſucceed the expiring of the Sixth, yet it muſt not therefore be ſubſtituted in the place of the Seventh, or Synchronize therewith.

The reſt of this Anſwer is ſuch confounded ſtuff, as makes the Dr. appear almoſt void of ſenſe, by over-ſtraining to appear void of Errour. Firſt, He makes the roaring of the Angel to be ſubſtituted in the place of the Seventh Trumpet (how groundleſly we have ſeen) and what place, and alſo what occaſion is there then for that Trumpet, when the roaring of the Angel is inſtead of it? Next, he makes the roaring of the Angel to be divided into Seven Thunders, and thence infers the ſpace of the Seventh Trumpet to be divided into Seven Thunders, and to Synchronize with the Seven Thunders that the Angels roaring is brancht into. So that, he muſt either make Two Seven Thunders, or the Seven Thunders which he makes the Seventh Trumpet to be brancht into muſt indeed be no Thunders, but Seven empty Spaces ſynchronizing with the Seven Thunders of the roaring Angel, but to what purpoſe, Who knows? And what a ſtrange conceit is it to make Chriſt a roaring Lyon throughout the Millennium, executing a Wo-Trumpet, whenas the main of that Time will, according to the Dr. be of a contrary Nature! And how incongruous is it (admitting the Seventh Trumpet to be brancht into Seven Thunders) that the Firſt Thunder ſhould be brancht into Seven Vials, when all the reſt of them (as likewiſe the Trumpets) are ſingle Plagues! Yet much more ſtrange is it, whenas in the Viſions of the Seals and Trumpets, and Vials, the effect or

event of every one of them is orderly related in each Viſion, that the Thunders ſhould be a Viſion of like Nature; yet no ſuch account of them, either in the proper place, *viz.* where they are uttered, or elſewhere, whatever the Dr's imagination can fancy. And whereas he ſays, *That the Regreſs to the Opened-Book-Prophecy does not at all claſh with the Seventh Trumpet, its reaching to the end of the World, but moſt naturally agrees with it.* This is as much as to ſay, That the mentioning of the Seven Thunders without giving any account of them, is a ſufficient finiſhing of the Prophecy of the Seventh Trumpet, in order to a Regreſs, *&c.* And indeed ſo it is, for any Thunders, that Trumpet is brancht into. But how confounded or weak ſoever are his Premiſes, the Dr. ends with a confident Concluſion, which he ſeldom fails of; *How eaſy*, ſays he, *natural, and indeed inevitable is this, to one that is not blinded with prejudice!* So that, every one muſt paſs for blind with him, who is not as blind as himſelf. After a kind of repetition of his beloved Fancies, he Concludes again, *That its manifeſt that my Conceit about the Frogs, Hero's, and Boanerges's, are only idle Evanid Dreams.* And I am willing that they ſhould paſs for ſuch, when his Conceits prove true.

Ver. 4. I ſhall paſs by the Dr's. Surmiſes here of corrupted *MSS.* not doubting but our Tranſlation is right, though he hath the Confidence not to doubt of the contrary, it being ſo congruous and free from Difficulties, whenas his diſtorted Senſe contains ſuch as are inſuperable: For though he ſays, That [write them hereafter] agrees very well with the Command to ſeal them up; yet ſurely the Reaſons in my Remark

mark do ſhew the contrary. And where can we find in the Opened-Book, any Intimations of their being written there, without being furniſhed with the Dr's enormous Imagination, to fancy the ſame? And whereas the Dr. ſays, That the Opened Book contains the Fate of the Church, and the Sealed-Book, of the Empire; I ſay therefore, That the Affairs of the Empire ending at the ſeventh Trumpet (when the Kingdoms of the World become the Kingdoms of our Lord, *&c.*) that Series of Propheſies muſt end therewith. And accordingly it's ſaid, When the ſeventh Angel ſhall begin to ſound, the Myſtery of God ſhall be finiſhed, *viz.* The Myſtery of aboliſhing the worldly Powers, which he deſigning to accompliſh by the Trumpets, (the Plagues whereof are therefore ſignified by Trumpets ſounding Alarms of War, *&c.*) their fulfilling thereof muſt be an ending of them: And to prolong the ſeventh Trumpet, by branching it into ſeven Thunders, which are ſo Heterogeneal to the Trumpets, is therefore an extravagant Conceit, as well as for the other Reaſons I have given; And the Majeſtick Tranſition is a great Deluſion like all the reſt: For how can there be a Tranſition here from the finiſhed Prophecy of the Sealed Book, to make a Regreſſion to begin the Opened-Book; whenas, according to the Dr. the Prophecy of the Sealed-Book is not finiſhed till the end of the Thunders, which he makes to reach to the end of the World, and not to be ſpoken of till the end of the next Book. But the Regreſs is indeed before the ſounding of the ſeventh Trumpet, as will after appear. And whereas the Dr. ſays, That it's not the leaſt Inconvenience, that the diſtinct Viſions of the Thunders ſhould, by

reaſon

reaſon of their being written down in the Opened-Book belong to it, and yet as to the Intervals of the Thunders ſpoken of in the Sealed Book, be referr'd ſynchroniſhcally to it; this is as much as to ſay, That the ſounding of each Trumpet, and the pouring out of each Vial, might have been placed in one Book, and the Contents or Plagues thereof in the other, though they both together make but one Viſion, and the one is but an inſignificant *Cortex* without the other.

Ver. 6. When Time ſhall have an end, is elſewere much better underſtood, *viz.* at the end of the Opened-Book-Prophecy; but to take Notice of it here ſo abruptly, before the ſounding of the ſeventh Trumpet, would be very incongruous and inſignificant, though it were much nearer the ending of it than it is. But as to the Dr's. ſaying, *That my making Time to ſignifie Politick Order and Government, is a private precarious Notion, without any Example in Scripture or Oniro-Criticks:* I ſay, That if it be a ſignificant Senſe, agreeable to the Symbolical Style of Prophecies, it's ſufficient without Example from the *Oniro-Criticks:* For as the Spirit of God is not limitted to the Words which Man's Wiſdom teacheth, 1 *Cor.* 1. 17. no more is it to the Symbols of its teaching, though it uſeth both. Further, to enforce the Truth of my Senſe, I ſhall add, That by [There ſhall be no more Time] is mean't, There ſhall be no more of the Time ſignified, by Time and Times, and half a Time. But then, Why that Time is ſo ſignified, the Reaſon thereof, as to the Congruity of the Symbol, is what is given in my Remark; but as to the Uſe of it, it's to ſhew the ſame Time in *Daniel*, and this Book to be ſignified thereby. And thus the Words

Words [There ſhall be no longer Time] will have a very ſignificant Coherence (as doubtleſs they muſt have) with the Angel (Chriſt) his ſetting his one Foot on the Sea, and the other on the Earth, when he uttered them; whereas the Dr's. Senſe is not only abrupt, without any Coherence with the ſaid Poſture of the Angel, or with the following Verſe; but alſo very inſignificant, as is before noted, though ſo ſolemnly uttered with an Oath, &c.

The Dr. does next ſtart ſome ſorry Queſtions; He asks, firſt, *What Matter of Order there is in dividing Time ſo* (*viz.* as noted in my Remark) *more than in dividing other Quantities?* But whatever Order there is in dividing other Quantities, there could be none of them of Uſe for this Occaſion; but this ſucceſſive Quantity, which runs along with the Government ſignified by it, and hath the like general Relation with it to all worldly Affairs: For as Government does influence all thoſe Affairs, as to due ordering them, &c. ſo Time is the Meaſure of all its Tranſactions about them, and thereby regulates the ſame; and therefore may well ſymbolize that which it does ſo influence, & hath ſo great a Coherence with. He next Asks, (much to the ſame Purpoſe) *How does this dividing of Time, typifie Political Laws and Orders more than Husbandry, Mechanicks*, &c. To which I ſay, That as the Congruity of Time to typifie Political Government, before thoſe other things, hath been already ſhewed; ſo there's not the like Need or Occaſion for them to be Prophecied of, as for the grand Affairs of Government, which comprehends all thoſe other things as concerned therein, and which is ſubject to ſuch Changes and Revolutions, and is to undergo ſo great a Revo-

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The Dr. does next ſtart ſome ſorry Queſtions; He asks, firſt, *What Matter of Order there is in dividing Time ſo* (*viz.* as noted in my Remark) *more than in dividing other Quantities?* But whatever Order there is in dividing other Quantities, there could be none of them of Uſe for this Occaſion; but this ſucceſſive Quantity, which runs along with the Government ſignified by it, and hath the like general Relation with it to all worldly Affairs: For as Government does influence all thoſe Affairs, as to due ordering them, &c. ſo Time is the Meaſure of all its Tranſactions about them, and thereby regulates the ſame; and therefore may well ſymbolize that which it does ſo influence, & hath ſo great a Coherence with. He next Asks, (much to the ſame Purpoſe) *How does this dividing of Time, typifie Political Laws and Orders more than Husbandry, Mechanicks*, &c. To which I ſay, That as the Congruity of Time to typifie Political Government, before thoſe other things, hath been already ſhewed; ſo there's not the like Need or Occaſion for them to be Prophecied of, as for the grand Affairs of Government, which comprehends all thoſe other things as concerned therein, and which is ſubject to ſuch Changes and Revolutions, and is to undergo ſo great a Revo-

a Revolution at the ſeventh Trumpet, whenas other things continue in their Ordinary Natural Cauſe. Which may ſerve for an Anſwer alſo to what follows, (*viz.* That Time ſignifies all things under the Sun, done in Order and Method, as well as Political Laws and Government) and to his Rambling Deſcant thereon. Wherefore, if the Dr. could, *ſapere ad Sobrietatem*, he would not be diſguſted with what he calls High-flown Conceits, nor ſo affected with thoſe *Cabbaliſtick* Dreams of *Aziluthick* and *Briatick* States, which he introduceth here. And as to his ſaying, *That in the beſt of Times there will be human Laws and Policies*, I have ſpoken thereto before, and ſhall do more ſo hereafter; and ſhall only ſay here, That he ſpeaks of thoſe Times as one among them who are without, to whom it's not given to know the Myſteries of the Kingdom of Heaven.

Whereas I ſay in my Remark, that *Time ſhall be no more, and the Myſtery of God ſhall be finiſhed*, does here anſwer to that great Voice at the Seventh Vial, It's done, and to the ſame Voice, *cap.* 21. which both ſpoils the Dr's ſenſe of Time here, and alſo his great Notion of branching the Seventh Trumpet into Seven Thunders (for that Trumpet ſynchronizing with the Seventh Vial, the Vials cannot be firſt Thunder) yet he ſlily paſſeth by this part of my Remark which ſo neerly concerns him, only takes occaſion from mentioning, It's done, to proceed in his preceding Invective againſt my account of the Millennium. Yet it appears, not only from thoſe Texts ſo aptly anſwering one another, but alſo from their Contexts, that they reſpect the ſame Time and Thing. For as the Myſtery of God becomes

becomes finiſhed at the ſeventh Trumpet, by all Authority and Power being put under the Feet of Chriſt, and thereby an End being put to Time, or worldly Government, ſo, It's done, *C.* 16. 17. does ſignifie the finiſhing of the ſame Myſtery of God, by the Overthrow of the Anti-Chriſtian Powers in *Armageddon* at the ſeventh Vial: And the ſame Voice, *C.* 21. 6. does alſo ſignifie the finiſhing the ſame Myſtery of God, by the firſt Heaven and Earth paſſing away, *Ver.* 1. and ſo making way for all things becoming New, *Ver.* 5. by the Diſcent of the New *Jeruſalem*, &c. So that all Three Places do concur in ſignifying the accompliſhing the Myſtery of God, by aboliſhing the worldly Powers, and thereby introducing the Eſtabliſhment of Chriſt's Kingdom in the World, which is a ſignification of ſo great Import, ſuitable to the Solemnity in each Place, *viz.* To the Oath, *C.* 10. 6. the Voice from the Throne, *C.* 16. 17. and from him that ſate on the Throne, *C.* 21. 6.

The Dr. does here, as oft elſewhere, ſhew how he will catch at a Bulruſh to ſuſtain his ſinking Cauſe. The Καὶ which he thinks ſo intolerable to be left out in our Tranſlation, if it be render'd [alſo] as it may well be, it may be admitted without harming the Senſe of our Tranſlation; for then it will run thus, When he ſhall begin to ſound, the Myſtery of God ſhall be alſo finiſhed. As to what he adds concerning Ὅταν Μελλῃ σαλπίζειν, being rendred [When he ſhall begin to ſound] I can allow his varying from our Tranſlation, by rendring it [When he ſhall have finiſhed his ſounding] but then the ſame muſt be finiſhed, by aboliſhing the worldly Powers, as aforeſaid, &c. and not be ſo ſtrangely extended as *Ver.* 7.

the Doctor makes it to be by his Thunders, &c.

As to the Dr's. forc't making αλλα to ſignifie [ſaving] which he ſays that it does ſometimes, he does not make it out in his Notes on his Expoſition, &c. For in his Inſtances there, the Senſe is as good with [But] as with [Saving or Except]: So that, all the Inference he can make thence, is, That αλλα may be rendred [Saving or Except] when it will be to the ſame Senſe with [But]; but not when it does alter the Senſe, as it does here.

His concluding Fancy here is, *That the Oath of the Mighty Angel, that there ſhould be no longer Time*, &c. *plainly imports that the ſounding of the ſeventh Trumpet reacheth to the end of the World*; But he ſhews not how it ſo imports, nor ſurely can do it: For the Oath makes no Alteration of the Senſe of the Words uttered by him; and the Solemnity of an Oath will as properly ſuit with the ending of the worldly State of Government, and the beginning of the Millennial State, as with the end of the World, and more properly; for ſo it gives aſſurance of thoſe Bleſſed Times, ſo much deſireable, and yet far leſs believed than the end of the World: But in the other Senſe, it gives aſſurance of that which none doubt of but Atheiſtical Men, and which will not be deſired by abundance who will rejoice in the Millennial Times. And can the ſtrong Aſſeveration of an Oath make any Impreſſion, as the Dr. fancieth, on Atheiſtical Men, who believe not the Scripture which relates it? Chriſt calling himſelf the *Amen* in the Epiſtle to the *Laodiceans*, will be alſo as properly applyed to the ending of the Worldly, and beginning of the Millennial State, as to the ending of the World, and more properly; becauſe the former will

will be more peculiarly his Act; the later, more peculiarly the Act of his Father, to whom he is then to ſurrender his Kingdom, 1 *Cor.* 15. 24, 25. I can hardly make Senſe of what follows, but ſo far as I can do ſo, I have Anſwered it already.

CHAP. XI.

ALL that the Dr. ſays here, to prove that things Co-exiſtent, may ſignifie things in Succeſſion, I ſhall paſs by as not concerning me, who deny not but that a thing expreſly deſigned to do it, may do it as *Nebuchadnezzar*'s Image, which he does inſtance in; but when there's no Intimation to that Purpoſe (as here) it's ſo unnatural a Senſe as hardly to be intelligible, and therefore not to be allowed where there's ſo natural congruous a Senſe to be given, *viz.* This Viſion being an *Iſraeliſm*, borrowed from the *Jewiſh* Temple, where the Inner and Outer-Court did contain, and ſo ſignifie Two Degrees of Worſhippers; it's taken here in the ſame Senſe, ſignifying Two ſuch Degrees of Contemporary Chriſtians belonging to the ſaid Two Courts, (though not Worſhippers together in them, becauſe the Outer-Court is trodden down, &c.) whereas the Dr's Senſe is quite contrary, in a double Reſpect, he making to be ſignified here, the ſame whole Church in ſucceſſive Times, without any Diſtinction of different States, and Degrees therein, but confounding them together, as if both Courts belonged to the Inner-Court in the firſt, and to the Outer in the ſecond Interval; whereas therefore he ſays, *That to make the Inner and Outer-Court ſignifie things that ſynchronize, do ſpoil thoſe Elegant Analogies of Time and Place, which he hath noted*; I *Ver.* 1.

ſay, That it does confirm thoſe far more Elegant Analogies which I have mentioned, ſuch as muſt be admitted or the *Iſraeliſm* is ſpoiled ; whenas thoſe Analogies of Time and Place, if they were ſo Elegant as the Dr. does fancy them to be, could only prove ſuch an aptneſs in his ſenſe, as to make it allowable when there's reaſon for its being intended, but cannot prejudice a much apter ſenſe which appears to be intended. His next ſaying, viz. *To make the Two Courts to ſignify things that ſynchronize, is as groſs and as harſh, as to fancy the Stones of the Two Courts lay confuſedly intermixt*, is too groſs to need animadverting on it.

But *theſe two Courts ſynchronizing does make the Prophecy of the Opened-Book to commence no higher than the Seventh Seal* (he ſhould have ſaid, the ſixth Seal) which the Dr. thinks very abſurd, though it be far from being ſo. What needed to be foretold of the Primitive-Church, is ſufficiently Propheſied of in the two firſt of the ſeven Epiſtles, and in the Seals ; and the Dr's ſenſe does add nothing to it but an untruth, *viz.* That the Church was then in a Symmetral or Regular State, whenas the Miſtery of Iniquity did begin to work in the Apoſtles time, and did during the Primitive-times make ſuch advance, as to introduce many humane Inventions, which are now diſallowed of, and laid aſide : ſee *Proteſt. Reconcil. part* 1. *cap.* 8. But then indeed the great Game of Apoſtacy began to be played, when the Chriſtian Profeſſion became ſettled by Authority, whereby men out of Fear or Intereſt did aſſume it, how wicked, or great Infidels ſoever. For then that Politick Body which ſtill bore the Name of the Church, conſiſted mainly of ſuch who were ready

ready to receive any Impoſition, which their Politick Rulers were diſpoſed out of worldly Reſpects, to burthen and enthral them with. As therefore the Primitive-Church (which degenerated into ſuch Carnality, as to be much exerciſed about lifeleſs Formalities, and eager Contentions about Opinions of little value, to the deſtroying of Chriſtian Unity, *&c.*) can but badly be reckoned a Symmetral State (that is commenſurate with the Word of God) ſo much leſs can the Empire be reckoned ſo under that Head, during which it ceaſed to be a Beaſt, according to the Dr. by reaſon of its being then Symmetral; whenas a great part of the Empire did then continue Pagan, that Religion continuing tolerated, and Chriſtianity gaining little more than a Toleration: Beſides, the Emperors they continuing then ſome of the Idolatrous Corruptions of Paganiſm, and alſo lapſing with Chriſtians into new Corruptions of the ſame kind. Of which, ſee *cap.* 13. *ver.* 14. So that the deſtinction of Symmetral and Aſymmetral Times being duely examined, does vaniſh into nothing. As to the Dr's Inference, *That if this Viſion began ſo low as the Seventh Seal, then muſt the next Viſion of the Woman clothed with the Sun do the ſame*; I agree that it begins almoſt as low, *viz.* at the ſixth Seal, but not for the reaſon of his Inference. For this Viſion begins not the Prophecy of the Opened-Book, but is an intermediate Prophecy between the Sealed and Opened-Book, as will after appear. But this ſynchronizing of the Inner and Outer Court, is again branded by the Dr. with the Character of monſtrous Miſtake (ſo enormous is his Imagination) and he ſays it muſt needs beget many frigid dilute Notions.

The

The Firſt whereof, is, *My making the meaſuring the Inner-Court to ſignify, the preſerving from the Toils which they of the Outer-Court are oppreſt with*, &c. *Whereas*, he ſays, *The natural and only ſenſe of Meaſuring, is to try the juſt Dimenſions*, *&c.* which if it be ſo, yet the end of ſuch meaſuring may be to ſignify Preſervation; and that becauſe the meaſured are of ſuch juſt Dimenſions: So that my ſenſe does imply the other. And it's manifeſt, that the meaſuring here is for preſervation, from the *Antitheſis* between it and the not meaſuring the Outer-Court, but leaving it out to be troden down, *&c.* But then the Dr. ſuppoſing my ſenſe of Meaſuring to be true, ſays, That it does not infer the two Courts to ſynchronize. To which I ſay, That the meaſuring of the one, and caſting out of the other, being ſo oppoſed the one to the other, does at leaſt make their ſynchronizing a much more congruous ſenſe than the contrary; but further, admit the contrary ſenſe, and then, whereas there are Two Courts belonging to the Church, the firſt Interval will give an account of the Inner-Court, without the Outer; and the other, will do ſo of the Outer without the Inner; which is a conceit agreeable I ſuppoſe to few apprehenſions, beſides the Dr's. Beſides, it being ſo manifeſt that the Worſhippers in the Inner-Court are meaſured for preſervation, Where can they be found, if the Witneſſes be not them? That they are ſo preſerved, does appear from their being in ſo Powerful a Condition, to torment by Propheſying, and to inflict Plagues, *&c.* and from their being the ſame with the Sealed Company of the Lamb on Mount *Zion*, and with them that get the Victory over the Beaſt, *&c.* But no ſuch preſerved State being

being to be found among the Primitive-Chriſtians, it muſt inevitably be meant of the Witneſſes.

Another groundleſs conceit which my monſtrous Miſtake is ſuppoſed to beget, is, *My making the Worſhippers in the Temple and Thyſiaſterion to be the Two Witneſſes; as if*, ſays the Dr. *they were not ſufficiently deſcribed beſides, &c.* But if they are ſufficiently deſcribed beſides, Yet thoſe Worſhippers are not ſo without being explained by them, being otherwiſe very difficult to be underſtood. So that, though the Witneſſes receive not Light from them, yet they give Light to them. But they alſo receive Light from them, as to a further diſcovery of their State and Condition during their Propheſying, though they need none as to the deſcribing their Function. And therefore the Dr. by thinking this ſo uncouth evanid a Conceit, does make his conception thereof liable to the ſame Cenſure. But what does he mean by ſaying, *That the Worſhippers in the Temple are there in the quality of Subjects?* Is it inconſiſtent with the Office of Magiſtracy to be ſubject to God? *Beſides*, ſays the Dr. *He that ſits on the Throne, ſits not there as a Judge, but to utter Oracles, which is rather the Office of a Prieſt or Prophet*, &c. But it's to utter Oracles of Judgment concerning the Law in the Ark, over which he ſits in the Mercy-ſeat. And ſuch Oracles did *Moſes* uſe to receive there from him. And this is that which the *Pſalmiſt* did ſo deſire and ſeek after, *That he might dwell in the Houſe of the Lord all the days of his Life, and enquire in his Temple*, Pſal. 27. And though the Law concerned Sacerdotal Matters as well as Civil, yet the occaſion of conſulting God, was chiefly about the later; and when he was to be conſulted about the former,

mer, it concerned the Magiſtrate to ſee to the doing of it, as being ſuperintendent over the Laws concerning the Prieſt-hood, as well as the Magiſtracy, to ſee the ſame duely Executed. But whereas the Dr. ſays, *That the Temple related altogether to Sacerdotal Matters*, it's plain, as I have ſhewed, that the *Sanctum Sanctorum* related alſo to other Matters; and when the Worſhippers in the Temple are ſo diſtinguiſht from the Worſhippers at the Altar, which ſignifieth the Sacerdotal Office, its plain that thoſe Worſhippers in the Temple muſt reſpect thoſe other Matters there diſtinct from that Office.

The Dr. does enlarge about the Prieſts ſervice in the Temple, which does not claſh with my Aſſertion, and ſo does not concern me. And as to his ſaying, *That the People had frequent recourſe to the Thyſiaſterion*, That was only to offer their Oblations and Sacrifices, but the Outer-Court was their place of Worſhip; and though there was no Outer-Court belonging to the Tabernacle, yet the People having nothing to do in the Service of the Altar, though they had free Entrance into the *Thyſiaſterion*, it ſignifies nothing in this Caſe; for doubtleſs, by the Worſhippers there are meant the Prieſts who did the Service of the Altar: Therefore, ſeeing the Worſhippers in the Temple and Altar, do ſignifie plainly two ſorts of Worſhippers in two Places of Worſhip, and there's ſo good Account to be given of the Meaning thereof, How ſtrangely does the Dr. conclude, *That it's plain they ſignifie but one ſort of Men, or one Symmetral Succeſſion of the Church*, (which they may be, and yet be ſuch different Sort or Degrees of Men as I have ſhewed) and that theſe Contemporary Worſhippers in both thoſe Places of Worſhip,

ſhip, do ſignifie a ſucceſſive Leſſening of the Holineſs of his Symmetral Succeſſion, accordingly as the *Sanctum* is leſs Holy than the *Sanctum Sanctorum!*

Whereas the Dr. would have the Inner-Court to repreſent the Primitive-Times, by reaſon of the Holy State of thoſe Times, and the Outer-Court the Apoſtate-Times, *&c.* I ſay, that the True Church in the Apoſtate-Times, may well be ſuppoſed to be in an Holier State, than the Primitive-Times, by reaſon of the Advantages they have from the Man-Child being caught up unto God's Throne, and the Devil caſt out, *&c.* Alſo in all Times there are thoſe different States and Degrees, which are ſignified by the Inner and Outer-Court; for they are the ſame that are ſignified by the ſeven Stars, and the ſeven Candleſticks in the Epiſtles, & by the twenty four Elders, and four Beaſts, *C.* 4. and therefore, How can either Court ſignifie both States or Degrees? Beſides, the treading down of the Outer-Court, cannot ſignifie the whole Church; becauſe, that during that Time, there's the Sealed-Company of the Lamb on *Mount Zion*, ſinging the Triumphant Song of Victory over the Beaſts, *&c.* and ſo cannot appertain to the Court trodden down:. And indeed, it's no better than a Contradiction, to agree, That the Holy City or Outer-Court do ſignifie the Worſhippers in that Court, (as they muſt needs do) and yet to make them ſignifie the whole Church, comprehending both Courts. And whereas the Dr. ſays, *That the New* Jeruſalem *is a Reſtoration* of the Apoſtate Church, to the Primitive-Purity, *&c.* What does he mean by the Apoſtate Church? The Outer-Court to be Reſtored, appertains to the True Church, and ſo cannot be ſaid to be Apoſtated, *Ver.* 2.

 though

though in ſuch a broken Vanquiſh't Condition, &c. But the Apoſtates are the Anti-Chriſtian Powers that tread it down, and they ſurely are never to be reſtored. And what dark Apprehenſions hath he of the Millennial State, that he cannot diſcern the Glorious Deſcription of it to amount to any more than the Primitive-Times, (*viz.* Than to a Reſtoration to the Purity of them) which being but the Infancy of Chriſtianity, did abound with *Puerilities ſuitable to an Infant-State.* And how does this agree with his Anſwer to Remark on *cap.* 21. *ver.* 15. where he makes the meaſuring with a Golden Reed, and by an Angel, to denote the Excellency of the Millennial State, above the Four Hundred Years Symmetral State of the Church, where the meaſuring of the Inner-Court that ſignifies that State is with an ordinary combuſtible Reed, and by a Man.

Ver. 7. The Dr. allows *the ordinary Tranſlation to be true, ſo far as reſpects the Senſe of the Letter or Cortex, but affirms his to be true as to the Senſe of the Prophecy.* But the Tranſlation is onely of the Cortex or Literal Senſe, and therefore, what is true according to that, muſt exclude any other Senſe inconſiſtent therewith, as it is, that the Text ſhould ſignifie both [And when the Witneſſes ſhall have finiſhed their Teſtimony] and ſo to be underſtood of Three Prophetical Days and a half, and alſo [When they ſhall be finiſhing their Teſtimony] and ſo to be underſtood of 1260 ſuch Days. *His clear Proof in the Second Part of his Appendage*, is like his Performance here and elſewhere. Then ſays he, *It's a marvellous Miſtake, that the Witneſſes ſhould be ſilenced after the* 1260 *Days Propheſying; for it's not imaginable how they ſhould be ſilenced, otherwiſe than by*

by the Penalty of their Propheſying. But ſay I, If their ſilenceing from their Propheſying muſt not reſpect the Three Dayes and half, at the end of the 1260 Dayes, but thoſe 1260 Dayes, they could not be ſilenced, by Penalties during all that time; for thoſe Penalties began not to be inflicted till about the Middle of the 1260 Dayes; and beſides, when they began, they did not ſilence the Witneſſes from Propheſying, for then they would not have Propheſied out their 1260 Dayes; which to do, they muſt perſiſt in their Duty, notwithſtanding thoſe Penalties, and the Dr. in making them ſo ſilenced, contradicts the Text.

He ſays next, *That the Witneſſes may Propheſie, as well when they are ſaid to lye dead, as when they are politically ſlain*; and ſo indeed they may, if their lying dead be a political Death, as he makes it to be; but doubtleſs the Expreſſions do import more, which I apprehend to be, That by ſlaying them, here is meant a Spiritual Death, or deprivation of that Spirit of Life which enters into them, and ſets them on their Feet at their Riſing, and ſo muſt needs be a diſtinct time from that of their Propheſying; for then the Spirit of Life was in them, enabling them thereunto: So that, this ſeems to be a time wherein God, by witholding the wonted, Powerful Diſpenſation of his Spirit, does give way to the Powers of Darkneſs their prevailing over the Witneſſes, ſo as to ſilence them, and (as to appearance) to extinguiſh the Spirit of Life, which formerly exerted it ſelf in them; the Devil alſo hereunto tranſforming himſelf into an Angel of Light, and his Miniſters into Miniſters of Righteouſneſs, to eclypſe thoſe true Children of Light: And this befalling

them, on their finiſhing their Propheſying, and immediately before their aſcending to gain the Aſcendant over the worldly Powers, is therein parallel with our Saviours ſuffering Death after he had finiſhed his Work on Earth, in order to his aſcending to be made Head of all Principalities and Powers. And as his Reſurrection was the Crowning of all his Works wrought on Earth, ſo the Reſurrection of the Witneſſes (after the Worlds triumphing over them, in ſuch a vanquiſht lifeleſs State) will be the Crowning of all their Works in the time of their Propheſying. Note, That in all this Anſwer the Dr. ſays nothing to what is the Strength of my Remark, *viz.* That the Dwellers on Earth rejoyce at the Witneſſes being ſilenced from tormenting them by Propheſying; but they Propheſied 1260 Dayes, and therefore the ſilencing them muſt be after; onely he endeavours to make good his contrary Aſſertion (but very confuſedly) without Anſwering my ſo weighty Argument; yet he ends, according to his uſual Courſe, with a confident Concluſion, *viz. This therefore is a groſs Errour:* And no wonder that it ſeems ſo to one acted with ſuch a Spirit of Errour.

Ver. 12. Heaven, in Prophetick Style, is the Region of the Powers that Rule, whether they be political worldly Powers, or Heavenly Powers, and more properly of the later than the former. So that, not I, but the Dr. is out of the Road of Prophecies, and does trifle. The Spirit of Life entering into them, *&c.* (ſpoken of, *Ezek.* 37. 9.) does ſignifie politically, as it advanceth them to Power, and alſo ſpiritually, as it's not a worldly but a ſpiritual Power which does ſo act them: But it's the aſcending of the Witneſſes in a Cloud, which denotes their advancing in Power,

Power, and the preceding entrance of the Spirit of Life unto them, and ſetting them on their Feet, &c. does ſignify only its recovering them from their vanquiſht lifeleſs Condition they lay in by their Enemies prevailing againſt them: but in order to its advancing them ſo in Power, &c.

Why are the Tithes here called the Holy Revenue of ſuch an unholy City? They were ſo far from being loſt by the Reformation, and the enjoyers of them from being politically ſlain thereby, that they were continued by us in the ſame uſe as before, and thoſe who formerly enjoyed them generally continued to do ſo, by complying with the Reformation. Alſo there was ſuch a general compliance of Men of Dignity with the Reformation, that there could be no ſuch compleat ſlaughter of them as is ſignified by *Seven Thouſand* Names, &c. Nor did any ſuch evil befal them who did not comply as that expreſſion does import. That the Reformation was a partial Fall of *Babylon* is eaſiely agreed, for ſo is every Vial, and the ſeparation of the *Waldenſes* before the Vials, but its much nearer being a fall of half the City, than of a tenth part of it. And why does the Dr. call my ſenſe of one of the Ten Kingdoms a dwindling buſineſs, when as it's of as large extent as his Expoſition, if the Reformation be but of the Tenth Part of the City? And though my ſenſe concern but one of the Ten Kingdoms, &c. (nor can by the Text concern more) yet it imports ſuch a Revolution therein, as is of higher Import, than what fell out at the Reformation (though that was of much larger extent) and the Earthquake at it may reach through all the Anti-Chriſtian Dominions. *Ver.* 13.

Of

Ver. 14. Of the abſurdity of branching the ſeventh Trumpet into ſeven Thunders, and the placing them in the Opened-Book, I have ſaid enough in the foregoing Chapter. And little better is the placing the ſeventh Trumpet here in the Opened Book (according to the Dr.) whenas it belongs to the Sealed-Book. And it's a meer fancy to imagine, that the ſounding of the ſeventh Trumpet here does imply, that what was not written concerning the Affairs of it in the Sealed-book, ſhall be declared in the Open book, *&c.* there being nothing to intimate or give colour to ſuch meaning. But both the foregoing Chapter, and this alſo to the ſounding of the ſeventh Trumpet, are an intermediate Prophecy (reſpecting the Affairs of both Books) revealed unto *John* immediately by Chriſt himſelf (as were alſo the Epiſtles); the purpoſe whereof is to acquaint him with the New Book of Prophecies, and as it were to inſtitute him to Prophecy of the ſame, by giving him the Opened-book to eat (accordingly as is done *Ezek.* 3.); and alſo to give a brief account of the Affairs thereof till the Millennial-Times, that the ſeventh Trumpet (the ſounding whereof was ſuſpended to that purpoſe) might cloſe together the Affairs of the Sealed & Opened-book till that time. So that, the ſeventh Trumpet being an abſolute ſetling of Chriſt in his Kingdom, he does by this intermediate Viſion introduce the ſounding thereof, both to ſignify the reſult of it, and ſome great things preceding it, and relating to it (*viz.* The ſlaying and riſing of the Witneſſes, the falling of the Tenth Part of the City, and the ſeven Thunders, *&c.*) and alſo to give a Summary Account of the State of the Church during the Anti-Chriſtian Reign (by meaſuring the Inner-Court, *viz.* the Witneſſes, and leaving

leaving the Outer-Court to be troden down, &c. and further, to ſignify the Scope of the Sealed and Opened-Book-Prophecy, *viz.* the Millennial-Times they terminate in at the ſeventh Trumpet. After the ſounding whereof, begins the Opened-Book-Prophecy. And the ſaying, *Thou muſt Prophecy again, &c.* does ſhew that he means it of ſuch Symbolical Viſions as were repreſented by the Angel to *John* in the preceding Book, and not of what he did then immediately relate to him. And as to the agreeing of the Vials with the deſcription of the ſeventh Trumpet, I ſay, That there is deſcribed at the ſounding of it, ſuch an abſolute Victory over the Powers of the World, *by the Kingdoms of the World becoming the Kingdoms of our Lord, and his taking to him his great Power and Reigning*, &c. as is not to be accompliſht, but by the preceding pouring forth of the Vials, as well as ſounding of the Trumpets. Alſo the time being then come of *judging the dead, and rewarding the Prophets and Saints*, &c. does ſhew that the Worldly Powers become then aboliſhed, and Chriſt's Kingdom Eſtabliſhed, *&c.*

It's the Dr's groſs and falſe conception of the State of the Kingdom of Heaven on Earth, that make him apprehend me to have laid down any groſs and falſe Principle here; which indeed is ſenſeleſs as he repreſents it, *viz.* [That Chriſt's Kingdom cannot be there where things are ordered by External Political Laws or Rules, but meerly by the Guidance and Motion of Gods Spirit] the later Part whereof is what I make to be the State of that Kingdom, though the Words exclude that as well as the former Part from being ſo. But the Dr. does here like thoſe who ſwear by the Lord, and ſwear by *Malcham*, would reconcile *Ver.* 15.

reconcile Light and Darkneſs; cannot gain-ſay the Spiritual State of that Kingdom, but yet will have it conſiſt in the Spirit of GOD his aſſiſting to make Laws, and his actuating Rulers and People to obſerve them. But when they ſhall be ſo under the Guidance of Gods Spirit, with the full communication whereof, they ſhall be ſo Glorioufly enlightened and quickened to walk in the Paths of Truth, What occaſion will there be for any other Laws to be made for their Guidance, and for any other Authority to be exerciſed over them, than what Rules within them? The Dr. ſurely will not preſume to ſay, that the Scripture is deficient in Informing us of the Will of God, or Inſtructing us in our Chriſtian Duty, and then alſo there will be no want of the Grace of God, to enlighten and enable us to fulfil the ſame. How therefore ſhall the Spirit of God aſſiſt in making, and actuate Rulers and People in obſerving Laws which then there will be ſo little need of? As Laws are not made for the Righteous, but for Sinners; ſo, doubtleſs, there will be Laws ſo ſufficient, as little to need New Ones, for the Puniſhment of thoſe Evil-doers without the City, *C.* 22. 15. but they, who by obeying God's Law, gain Right to the Tree of Life, and Entrance through the Gates into the City, *C.* 22. *V.* 14. cannot ſurely need any Laws of Men to Govern them. Wherefore, whereas the Dr. does impute my Account of the Millennial State, to a deep Melancholly, or Religious Delirancy. I may much more truly impute his Account thereof, to a ſlumbering Spirit of Infidelity, or Irreligious Delirancy, that makes him ſo bent on impugning ſo manifeſt Truth.

To

To the Dr's saying, *That it's most enormous Ingratitude against the Holy Benign Providence of God, to speak so vilifyingly of the Reformation:* I say, That I am so far from vilifying it, that I hope I give all due honour to it; but his so highly magnifying it, proceeds from his low impotent State to contemplate higher things. And as to his saying, *What a Glorious Church we should have had, if the Reformed People had taken half so much pains in spying out their own as they have in spying on their Governours faults:* I say, if they had done so (as doubtless many of them have done it, and more than so) there had been but little thanks due for it to such Rulers, who are so intent upon a strict holding them to unprofitable Formalities, and yet so lax and remiss in promoting the Power of Godliness. And where such a Spirit does Rule, all Christian Zeal for advancing Truth and Holiness, and for upholding Christian Liberty in order thereunto, will be reckoned a finding fault with Government. The Dr. therefore, in saying that Spiritual Pride hath laid waste the understanding of such Reformers, does shew, that that, or something else hath blinded his understanding, and made him a bold Reproacher of things he understands not; else he would not call those things wherein only the Kingdom of Christ consists, *Enthusiastick whimsies, without which, it may subsist.* As to that saying, *Apoc.* 12. 10. *Now is come Salvation and Strength, and the Kingdom of our God,* &c. which the Dr. would have us consider, and says, that it's the Triumph of Christianity over Paganism, and yet the Primitive-Christians lived under external Laws, &c. I say, that such Christians to whom the Kingdom of God did then come in the Power of it (*viz.*

thoſe dwellers in Heaven, who *ver.* 12. are bid to rejoyce, *&c.*) that is, ſuch who by that Salvation and Strength were redeemed from the Earth, and became of the Lambs company on Mount *Zion*, following him whereſoever he goes, being without fault before the Throne of God, *&c. cap.* 14. I ſay, Such Chriſtians needed not, nor do need any external Laws or Rules, *&c.* and in ſuch State will be the Citizens of the New *Jeruſalem.* But as to other Chriſtian Profeſſors, ſo far as they fell ſhort of the coming of the Power of Chriſt or Kingdom of God thus within them, they ſo far continued in Thraldom under the Dominion of Worldly Powers, ſubject to their Laws, *&c.*

Ver. 19. This marvellous Remark, as the Dr. calls it, is not ſo ſtrange as true. That the Opened-Book-Prophecy does not begin till the ſeventh Trumpet hath ſounded I have already ſhewed, whereby what he ſo confidently urgeth to the contrary, appears to be of no value. And what an out-cry does he make againſt me as committing Violence and Outrage, in tearing the laſt Verſe of this Chapter from the reſt of the Viſion, to begin the next Chapter, whenas I have given reaſon enough, I hope, for my ſo doing. And why ſhould it ſeem ſtrange, that ſuch who little underſtood theſe Prophecies, ſhould commit an Errour in dividing the Chapters? But whereas the Dr. is confident that this Verſe relates to the ſeventh Vial, by reaſon of the Voices, Thunderings, Lightenings, Earthquake, and Hail mentioned in both Places, and no where elſe; I ſay, That the four firſt of them introduce the ſounding of the Trumpets, *cap.* 8. 5. and the fifth of them may well be excuſed, becauſe it's mentioned in the firſt Trumpet, and

and alſo becauſe all five of them being uſed here in my ſenſe; and the ſounding of the Trumpets ſo ſoon ſucceeding, uſhered in with a reiteration of the four firſt of them, it may well ſuffice without mentioning the fifth alſo, which might render it too naked for a Prophecy. But then further, the Earthquake, and Hail in the ſeventh Vial, are deſcribed to be of ſuch an extraordinary nature as will not agree, with thoſe mentioned here, wherein nothing extraordinary is noted, and of other things in that Vial, here is no mention. Alſo if this Verſe be a part of the Viſion of the ſeventh Trumpet, it ought as the reſt of the Viſion, to ſignify what begins to fall out immediately upon the ſounding of that Trumpet, whereas the ſeventh Vial (which the Dr. makes this Verſe relate to) muſt not, according to him, begin till a great time after the ſounding of it, the other ſix Vials intervening. And then laſtly, The making this Verſe to refer to the ſeventh Vial, is inconſiſting with his referring it to *cap.* 15. 5. which precedes the pouring forth of the Vials. And whereas he would further infer the impoſſibility of my ſenſe, from its being certain, as he ſays, *That the Viſion beginning the next Chapter containeth the Perſecutions of the Primitive-Church*, &c. I ſay, That we ſhall find it there to be otherwiſe, and that, that Chapter contains what this Verſe, taken in my ſenſe, is an apt Introduction to. So that, how extravagant ſoever the Dr. fancieth my Account of this Verſe, yet it holds good againſt what he hath ſaid to the contrary, and I doubt not but that it will do ſo againſt what ſhall be ſo ſaid.

But then he Notes, that my pretty Interpretation here, as he calls it, depends on a Political Senſe of

Heaven, which, he ſays, I before rejected, whenas I rejected only his Political Senſe of it. But he will have here only a Topical Senſe ſignified by it, *viz. The Region of the Air where the Thunders and Lightenings were ſeen, as well as the Temple of God appeared.* But when it's ſaid, *cap.* 4. *Behold a Throne was ſet in Heaven, and one ſate on the Throne*; Surely the Dr. will agree, that Heaven is there to be underſtood the place where all the Viſion in that and the ſucceeding Chapter is repreſented, elſe he will contradict his own Expoſition as well as the Truth. What does he mean therefore by the Temple of God being ſeen in the Air? Muſt not his Temple be where his Throne is? And wherever that is, muſt not that place repreſent Heaven? It cannot therefore admit of any Topical Senſe, but what does import a Political Senſe alſo. But there needs no real ſight of the Viſion any where, but only ſuch impreſſion on *John's* Imagination when he was in the Spirit, as made ſuch things appear to be repreſented to him. Nor is there more need of the Thunderings and Lightnings being ſeen in the Air, than of the ſaid Viſions, *cap.* 4. *cap.* 5. or of the ſucceeding Viſions of the Seals and Trumpets being ſeen there. For it appears by the Door opened in Heaven, *cap.* 4. *ver.* 1. which begins the Viſion of that and the ſucceeding Chapter, and from the Viſions of the Seals and Trumpets being continued to that Viſion, and alſo from ſeveral paſſages in them, that they were all repreſented in Heaven, as well as the ſaid Viſion, *cap.* 4. *cap.* 5. and ſo may alſo the Thunderings and Lightening be repreſented there; and they are ſo, *cap.* 8. 5.

CHAP. XII.

THE Dr's affirming other Interpreters to concur with his Senſe here, without their Reaſons for ſo doing, ſignifies little; and if he had found any of weight among them to back his Senſe with, he would not ſurely have failed to produce them. I have given reaſons in the preceding *Chapter*, *ver.* 1. why the Opened-Book-Prophecy does not riſe ſo high as the Primitive-Times, ſuch as will I hope, make what he thinks incredible, to be eaſily aſſented to. And as groundleſs is his making my Senſe here to be tautological. For the laſt Verſe of the preceding Chapter, gives a general Account of the Chriſtian Profeſſion being owned and authorized by the Emperors, and ſo is an Introduction to all the ſucceeding Viſions of the State of Chriſts Kingdom, *&c.* And this is the firſt Viſion of that kind, giving an Account of the State of the Church upon ſo great a change. But the Dr. offers reaſons to prove the falſhood of my Expoſition. 1. He ſays, *That it makes the Opened-Book-Prophecy defectuous, in not taking in the Primitive-Times*, which I have before Anſwered. 2. He ſays, *That it ſuppoſeth Heaven to ſignify Symbolically when it ſignifies Topically:* The reaſon whereof he gives, is ſuch a trifling criticiſm as I think not worth anſwering. And hardly better is his reaſon for making the Red Dragon his being in Heaven to ſignify Topically, *viz. Becauſe his Political Condition is ſufficiently ſignified by the ſeven Crowns*, &c. as if ſeveral Symbols may not ſignify the ſame State or Condition in the ſame Viſion. Is there not, *cap.* 19. beſides the many Crowns upon our Saviours Head, Writ-

Ver. 1.

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ten upon his Veſture, *King of Kings, and Lord of Lords*, &c. Yet the Dragons being in Heaven, (taken in a political Senſe) does not ſignifie the ſame with the Crowns, &c. the later ſignifying his external Power in the World, and the former his inviſible Power in his Heavenly Station, whereby he does acquire, and exerciſe that external Power.

He ſays, Thirdly, *That my Senſe of this and the laſt Verſe of the preceding Chapter contradicts the Text*; but it's his Miſrepreſentation of it, that makes it do ſo. For he makes me ſuppoſe the Chriſtian Laws, to be Laws of the Empire; and ſo the Woman cloathed with the Sun, in my Senſe, muſt be paſt her Throes, though ſhe be then ſaid to cry, Traveling in Birth, &c. whenas I only make the Chriſtian Profeſſion to be embraced, and authorized by the Emperors (which amounts but to a Toleration) and the Authority of Chriſt's Laws to be owned, which may be, and yet the Devil keep in ſuch poſſeſſion of his Power, as to hinder their taking Effect, as Laws of the Empire: So that, the Womans Throes, after ſhe was advanc't to that Heavenly Station, was to bring forth the Man-Child to Rule, by his being not only caught up unto God, and his Throne, but alſo by the Devils being caſt down from thence, whereby the Chriſtian Profeſſion, and Laws, might not onely be tolerated and owned; but alſo take Place and prevail, to the gaining Authority and Rule, and ſo excluding whatſoever is contrary thereunto. But this happy Reſult of the Man-Child's being caught up unto God and his Throne, and the Devils being caſt out, hath been long fruſtrated by the Anti-Chriſtian after-game the Devil had to play. The Dr. comes next to his wonted confident

confident Concluſion; *It's plain*, ſays he, *That* V. 19. *of the preceding Chapter, does not begin this, but end the former Viſion*, &c. *And that the Viſion in* cap. 11. *and that begun in this Chapter, Commence from the beginning of the Church*, &c. But from how weak Premiſes he infers all this we have ſeen. Then he makes this, and the 13. & 14. Chapters to contain one entire Viſion, ſynchronal with that in the 11*th.* Chapter; whenas, *cap.* 13. and *cap.* 14. contain Two diſtinct Viſions, (*viz. cap.* 13. contains an Account of the Affairs of the Anti-Chriſtian Party, and *cap.* 14. does the ſame of the Chriſtian Party) both ſynchronizing with *cap.* 11*th.* and the Viſion of this Chapter is an Account of both thoſe Partys, conflicting together (being engaged in the War in Heaven, &c.) in the time preceding to the time of thoſe Viſions. As to what he ſays of the Voices of the Monitory Angels, *cap.* 14. I ſhall have occaſion there to ſpeak to it.

Though by the Victories of *Conſtantine*, the Man-Child had been caught up unto God, and his Throne, and the Devil caſt out, &c. and ſo the Woman paſt her Throes, yet would it not follow, that her travelling in pain muſt be underſtood of the Primitive-Perſecutions; for it might mean that great War which *Conſtantine* had in behalf of Chriſtianity with *Licinus* that great Champion for Paganiſm, together with his preceding Conflict with *Maxentius*, another great Enemy of Chriſtianity. But indeed, her Throes laſted much longer; for all that *Conſtantine* did accompliſh by his Victories over *Licinus*, did hardly amount to more than to confirm a publick Toleration of the Chriſtian Religion, by ſuppreſſing the Endeavours of him and his Adherents, to ſubvert it. But ſo Powerful did Paganiſm continue after, that ſeveral Ty- *Ver.* 2.

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rants made ſtrong Head againſt the Chriſtian Emperors, in behalf of it, and *Julian* did apoſtate to it. And how then could the Devil be caſt down from Heaven, while a Pagan Emperor reigned? For though the Man-Child was then caught up unto GOD's Throne, (which made *Julian* ſo unproſperous in his Deſigns and Endeavours againſt Chriſtianity, and that he could not directly attempt the Extirpation of it, but onely by oblique Means, endeavour to undermine and ſubvert it) yet the Devil muſt then alſo keep his Heavenly Station of Power (and not be caſt out, *&c.*) elſe he could not inveſt any with that Power, as to hold the Imperial Crown, and yet to continue a profeſt Pagan. And under the Chriſtian Emperors ſucceeding *Julian*, Paganiſm enjoyed a publick Toleration as well as Chriſtianity (beſides, that the Civil Government continued the ſame State, as under Heathen Emperors) and that till after the time of *Theodoſius Magnus*, who made a further Progreſs in eſtabliſhing the Chriſtian Religion, by ſhutting up the Heathen Temples, and depriving the Prieſts of their Revenues, *&c.* So that, the War in Heaven was not fully finiſhed by Chriſt being ſettled in his Throne, and the Devil caſt out, till the end of *Theodoſius* his time at leaſt, and then the Four firſt Trumpets gave to the Beaſt the deadly Wound by a Sword; the Three firſt, extinguiſhing the *Weſtern* Empire, and the Fourth doing the ſame to the remaining Politick State of *Rome*, which became extinct with her Ruine, and ſo the Pagan Government became diſſolved, as well as that Religion aboliſh'd: The Womans Spiritual Warfare with the Heathen Empire, may be therefore reckoned, the time of her breeding or going with Young, and this time of the War in Heaven,

Heaven, the time of her Travel to bring forth the Man-Child, *&c.* And this Interpretation is, I hope, with more Regard to Hiſtory than the Dr's, though he ſays that I have had no Regard to it. As to his ſaying, *That I harp upon the ſame Miſtake as before, in making Heaven to ſignifie ſymbolically, inſtead of topically:* I ſhall add to what I have Anſwered before thereunto, That I think I may ſet it down for a true Rule, that Heaven ſignifies topically onely when it's ſpoken in general of any Viſion; as when it's ſaid, I ſaw another Sign in Heaven, *&c.* but when it's ſpoken of any particular Parts of a Viſion (as here, and oft elſewhere) it muſt ſignifie ſymbolically; for elſe, Why is it not ſpoken of other parts of the Viſion? Or why is it ſpoken of any part, being all the Viſions are repreſented to be ſeen topically in Heaven?

Here's nothing ſaid, but what is Anſwered in Defence of the preceding Remark; onely obſerve the Dr's Confidence in ſaying, *That Heaven moſt certainly ſignifies topically here*, whenas undoubtedly, it does not ſo, both for the Reaſon there given, and alſo becauſe a much more Weighty and Congruous Senſe does Anſwer the ſymbolical than the topical Senſe of it. For to have the Primitive Chriſtians, their Conflict with Perſecutions here ſignified, would be inſignificant for Reaſons given, *cap.* 11. *ver.* 1. and alſo would badly ſuit with the Deſcription of the War between *Michael* and his Angels, and the Devil and his Angels, it importing a real War or Conflict by fighting, *&c.* which will very badly ſignifie the perſecuting of thoſe who made no Reſiſtance; For War muſt on both ſides be taken in the ſame Literal Senſe, elſe it would be ſo ambiguous, as to *Ver.* 7.

be unintelligible. And how ſtrange is the Dr's ſaying, *That the Man-Child was not taken up to the Throne of God, till the Chriſtian Emperors had overcome the Pagan!* Whenas their aſſuming the Chriſtian Profeſſion, and thereby owning Chriſt's Authority, was as much a taking him up to GOD's Throne, as thoſe who continued ſtill Pagan Emperors, were thereby Upholders of the Devil in his Throne: And therefore that was the *Pergamenian* State, when the Church is ſaid to dwell where Satan's Seat is.

Ver. 11. It muſt be ſuch Head-ſtrong Prejudice in the Dr. as he fancieth here in me, or ſomething elſe as ill, that can ſo blind his Judgment from apprehending my ſo eaſy and apt Expoſition, and make him ſo confident of his own, as to think it certain Demonſtration. Though it's ſaid that the Primitive Chriſtians overcame the Devil, by the Blood of the Lamb, *&c.* yet how can it ſignifie more than that they obtained Sentence againſt him, to be caſt out, *&c?* For being poſſeſs'd of ſuch Power, he would ſurely, not voluntarily, reſign it, though he was ſentenced to be caſt out, and therefore muſt be outed by a War (as he was ſo) or by ſome Miraculous Means. And by War alſo the Anti-Chriſtian Powers are to be deſtroyed, who when ſuch Plagues of God are ſent upon them, as to make *them gnaw their Tongues for Pain*; yet ſuch is their obdurate Impenitence, that it's ſaid, *That they repented not to give him Glory*, cap. 16. 19. So that they will hold out to the laſt, till utter Deſtruction comes upon them: Since therefore the Devil could not be outed of his Dominion, but by War or Miraculous Means; and ſince he was indeed ſo outed by War, executing

ting the Sentence obtained againſt him; and that War is ſo aptly ſignified here, by the War between *Michael* and his Angels, and the Devil and his Angels, and will otherwiſe be taken no notice of in this Book of Prophecies, though it be a Tranſaction of ſo great Concern to the Church, how can any man of Judgment avoid underſtanding the War here in the Senſe I have given?

My Senſe, which the Dr. calls Myſtical, is alſo political; that is, it imports an Exaltation to a Heavenly Station in the World, by a Spiritual Power, and it ſeems a rambling Senſe to the Dr. by reaſon of his awkard Apprehenſions of the Myſteries of Propheſies. I have agreed, that all Chriſtians were in a general Senſe concerned here in the Victory of the Church; but the Dwellers in Heaven, who are ſo excited to rejoyce, muſt ſurely be ſuch who are eſpecially concerned therein, by reaſon of the peculiar Advantage that will accrue to them thereby, *viz.* The happy Condition that thoſe in that State ſhould thenceforth be in, by their Victory over the World, through the Salvation and Strength then come; whereas the Dwellers on Earth ſhould ſtill be in Thraldom to the Power of the Devil, after his being caſt out, *&c.* So that here ſeems to be ſignified a State not before attainable unto, till the Kingdom of God had made that Advance, *&c.* (of which ſee *cap.* 13. 6.) and therefore can have no Relation but to preſent and future Times; ſo far is the running here into the middle Synchronals from being a rambling, *&c.* But a groſs Conceit it is, to make the Dwellers on Earth, on whom the Devil ſhall have ſuch Power, to ſignifie Men of low Degree, as if ſuch were not as likely to be of them *Ver.* 12.

who worſhip not the Beaſt, but are written in the Lambs Book of Life, and become Dwellers in Heaven, &c. as thoſe of high Degree in the World: My Senſe here is further confirmed from the *Antitheſis* between the Dwellers in Heaven and on Earth.

Ver. 15. The Dr's ſaying, that the Contention between the *Arrians* and *Catholicks*, is here moſt certainly included, is a very groundleſs Confidence: For there were other great Contentions in the Church, not taken Notice of in this Book, *viz.* That early Combuſtion between the *Eaſtern* and *Weſtern* Church, about keeping *Eaſter*; and then that of the *Donatiſts* which cauſed ſo great and laſting Commotion. And indeed it was ſo natural for the Church in her Infant-State, (wherein ſhe was in ſo much Ignorance, accompanied with ſo much Weakneſs and Carnality) to fall into hot Contentions about Religion; that it was not a Matter of ſo much Moment, as to require its being propheſied of; eſpecially, ſince ſuch Controverſies were like moſtly to be upheld by ſuch who were of leaſt true Regard in the Church, if they deſerved at all to be reputed Members thereof: Nor were ſuch Contentions of very Miſchievous Conſequence, and withal of ſome uſe, according to that ſaying, *It's expedient that there ſhould be Hereſies, that thoſe who are arppoved, may be made manifeſt.* I can therefore now hardly allow the Dr. ſo much as I admit in my Remark, *viz.* That the *Arrian* Controverſie may in ſome Reſpects be alſo included here: For this caſting out Water, like a Flood, &c. being after he was caſt down to the Earth, &c. (which, as I ſaid before, was not accompliſh't till the end of *Theodoſius* his time at ſooneſt) the Heat of the *Arrian* Controverſie was then well

well over. So that I apprehend, that by the Waters like a Flood, &c. is chiefly here intended, what the Devil acted to the damage and hazard of Religion by thoſe Barbarous Nations (many whereof were Infidels) which over-ran the Empire. They are Propheſied of in the three firſt Trumpets as to their Succeſs againſt the Empire; and here may be ſignified the inſolent acting of the baſer ſort of them againſt Religion; and then by Earth may be ſignified, ſuch Eminent Profeſſors of Chriſtianity (whether Clergy-men or others) who by their Gravity and Holy Converſation could gain Reverence from thoſe Barbarous People, and ſo ſway them as to aſſwage their Inſolences and Violences, &c. and alſo all others may be ſignified who were in any meaſure ſerviceable thereunto. Theſe Nations, when they was formed into the Ten-Horned-Beaſt, ſubject to the Seventh *Roman*-Head or or Eighth Head of *Rome*, became then thoſe Anti-Chriſtian Powers with which the old Serpent made War, with the remnant of the Womans Seed, *ver.* 17. but they being ſettled in the Empire a conſiderable time before, he did then excite them by inſolent Barbarities to over-flow her as with a Flood; which I ſuppoſe to be here ſignified by caſting forth of water, &c. which being caſt out of his Mouth, may more particularly ſignify the endeavouring to overwhelm Religion with Prophane and Blaſphemous Scoffings and Reproaches (according to my Senſe given of *cap.* 13. 6.) which doubtleſs, it was heavily loaded with in times of ſuch Barbarity and Wickedneſs. But this does not exclude what I ſay in my Remark of the tumultuating of the Pagans of the Empire againſt the Chriſtians, &c.

Here

Ver. 16. Here needs nothing to be ſaid further than is ſaid on the preceding Remark; only I ſhall obſerve what a pretty abſurdity the Dr. would faſten on me. He firſt ſuppoſeth his Conceit about the *Arrian* Controverſy to be undoubtedly true, and then ſays, could the ſober ſort of the common People compoſe this difference? As if I had ſpoken any thing about their compoſing that difference. I ſhall further Note, that the Floods of Contentions never ſwell'd higher than in thoſe *Oecumenical* Councils, which the Dr. makes to be the Earth ſwallowing them up, &c. and that what was determined in them was carried by ſuch Violence and Intereſt of Parties, and yielded ſo little Satisfaction, that they proved of little effect to compoſe differences, but rather one Council made work for another.

CHAP. XIII.

Ver. 1. I Shall not concern my ſelf to examin, whether Expoſitors do make Blaſphemy to mean Idolatry, ſo much as the Dr. relates them to do it, whenas I have the Authority of Scripture to take it in another as well as in that Senſe. And ſince that Idolatry and other Sins are ſpoken of literally, *cap.* 9. *ver.* 20, 21. without any Iconiſm, and ſo is Blaſphemy in the Second Epiſtle to the Seven Churches, &c. I know not why it may not here be ſo ſpoken of alſo. Yet that it ſignifies Idolatry, as that is one kind of Blaſphemy, I agree; and according to the time it reſpects, may ſometimes ſignify that more than other Blaſphemy, and ſometimes other Blaſphemy more than that. But what does the Dr. mean by ſaying,

ſaying, That this Viſion ſets out the State of the viſible Church, whenas I know no viſible Church whileſt the Church of Chriſt is in the Wilderneſs, there being no Chriſtian Church but his Body, United to him by his Spirit? All other Societies which are United in a Chriſtian Profeſſion, by human Laws upheld by Worldly Power, are but Body-politicks of the World, and not Chriſtian Churches (according to the ſignification of *Eccleſia*) called or taken out of the World. There needs no Iconiſtical Viſion to ſignify the Apoſtacy into Idolatry, whenas (beſides its being literally ſpoken of *cap.* 9. 20.) it's not only implied (according to the Dr.) in the Beaſts being called θηρία, but alſo in the Two-Horned-Beaſt being called the Falſe Prophet, which ſurely muſt reſpect, eſpecially the Falſe Worſhip he promotes, he being the great Manager of Religion. Alſo the ſpeaking great Things as well as Blaſphemies, *ver.* 5. does import ſomething more than Idolatry to be here intended; which may be the vain boaſting of the Beaſt, and Priding himſelf like *Nebuchadnezzar*, and *ſpeaking great Words againſt the moſt High, thinking to change Times and Laws*, Dan. 7. *and exalting himſelf againſt all that is called God, ſitting as God in the Temple of God*, &c. 2 *Theſ.* 2. which ſeems chiefly to reſpect the Infallibility he pretends to, and the Supremacy he thereby uſurps. And the Blaſphemy on thoſe Heads, during whoſe time there were no Saints to Blaſpheme, may yet have other ſenſe beſides Idolatry, *viz.* ſuch magnifying themſelves againſt God as I have ſpoken of, and is ſpoken of, *Pſal.* 37. 9. *They ſet their Mouths againſt the Heavens, and their Tongues walk through the Earth.* And alſo may ſignify their wicked Converſation whereby they lived

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as without God in the World, and ſo denied him in their works, which comes little ſhort of the Blaſphemy of denying him with their Mouths, and leſs (or rather not at all) ſhort of Idolatrous Worſhipping him. The Dr's ſplenetick Excurſion againſt ſuch Diſſenters as he makes hypocritical Saints, is impertinent, my ſenſe here reſpecting only true Saints.

He proceeds, *There wanted no Prophetical Monitions or Prefigurations, that wicked men will ſpeak evil of good men from the Antipathy, that is between them.* So there wanted no Prophetical Prefigurations, that worldly Powers acted by the Prince of this World, will (whatever Profeſſion they bear) degenerate into Idolatrous Practiſes, it being the will of that Spirit which worketh in them, that they ſhould Worſhip him (as he tempted our Saviour to do it) whoſoever elſe they pretend to Worſhip. And if *it was becoming the Preſcience of God, to be able to predict, that the pretended Church of Chriſt would become Idolatrous*; it was likewiſe ſo, to predict, that that pretended Church ſhould expreſs ſuch enmity againſt the true Church, by Blaſphemous Scoffs and Reproaches, as well as other Perſecutions. And if there was ſo much *Goodneſs in the one Prediction by reaſon of its uſefulneſs to the Reformation*, there is the like alſo in the other, it making ſuch uſage from the Profeſſors of the ſame Religion, the leſs ſurprizing to the Sufferers, and ſo confirming them the eaſier to bear it, it being but what was fore-told; as our Saviour did alſo fore-tel his Diſciples what ſhould befal them, and then adds, *Theſe things have I told you, that when the time ſhall come, you may remember that I told you of them.*

As

As to the Dr's affirming that Aſſertion to be falſe which I intimate here, *viz.* that the reproaching the Fruits of the Spirit in Men of Private Quality is termed Blaſphemy, in Scripture; I ſay firſt, that all thoſe I ſuppoſe here to be Blaſphemed, are not to be reckoned altogether private Perſons, whatever their outward circumſtances are in the World. For ſuch as are ſignified by the Two Witneſſes, and the Sealed Company of the Lamb, *&c.* are as to their Spiritual Station in a higher State in the World than the *Grandees* in publick Authority; for they are in that Heavenly Station (being the Dwellers in Heaven, *cap.* 12. 12.) which the worldly Powers are caſt down from. But further, What is that reproaching of the Fruits of the Spirit in men, but to reproach that Spirit which worketh them in them? And if the reproaching of the Spirit when he exerted himſelf in ſuch miraculous Works in our Saviour, was unpardonable Blaſphemy, then ſurely, the doing the ſame to his works in others, muſt be proportionably Blaſphemous. And if the affirming any to be *Jews*, (*viz.* Spiritual *Jews*, or Chriſtians) when they are not ſo, be Blaſphemy, *Rev. cap.* 2. *ver.* 9. Is it not rather ſo, to deny them to be Chriſtians that are ſo? Which yet is done by reproaching the Fruits of the Spirit in them, in a worſe manner than meer denying them to be Chriſtians. And whenas *James* ſays, *Do they not Blaſpheme that worthy Name by which ye are called?* And *Paul* ſays, *The Name of God is Blaſphemed in you*, viz. in thoſe who walk't not anſwerably to their Profeſſion, *&c.* If the reproaching of the Chriſtian Profeſſion be Blaſphemy, though there be occaſion given for it by unrighteous walking, *&c.* much more will it be ſo, when

done without ſuch occaſion. And *Ezek. cap.* 35 12. Propheſying againſt Mount *Seir* or the *Edomites*, for their Enmity againſt the *Iſraelites* (and under that Type, againſt all the Enemies of the People of God) ſays, *I have heard all the Blaſphemies which thou haſt ſpoken againſt the Mountains of* Iſrael, *&c.* where the ſo reproaching any of the People of God (as being *Iſraelites*) as well as the Rulers, is made Blaſphemy. Judge then who is the falſe Aſſerter here.

Ver. 2. What ſtrange prevaricating is here with manifeſt Truth, without any colour, but a ſorry criticiſm for ſo doing! It's by the Beaſt that the Devil makes War with the remnant of the Womens Seed, and thereinto he here gives him his Power and Seat, *&c.* By Vertue of which Power the Beaſt Wars with the Saints, and hath Power over the dwellers on Earth, *ver.* 7, 8. which anſwers to the Wo to the dwellers on Earth on the Devils being caſt out, *&c. cap.* 12. So that δυναμις here does plainly ſignify the ſame Power *in abſtracto* which εξουσια does *in concreto*, *ver.* 7, 8. And as to the Dr's underſtanding in his Expoſition, that by the Devils Power here are ſignified evil Angels, *&c.* they are but inviſible Miniſters of his Power, as the Beaſt is a viſible Miniſter of it; but his Power muſt be that whereby he does act them, or influence and enable them to act under him. What is the purpoſe of the Dr's ſaying, that the Devil did not ſurrender his Crown willingly, I underſtand not, nor can make Senſe of what follows, *viz.* though the Dragon be expreſly ſaid to give the Beaſt his Power and Seat, *&c.* Yet the Dr. will have this by a *Zoopeia*, to ſignify only, *That the Beaſt ſucceeded the Dragon, and that is imputed to be done by him, which was done only upon the occaſion of*

of the Condition he was in. So that, he did not do what he is expreſly ſaid to do, but his Condition did only occaſion the Beaſt his ſucceeding him, *&c.* But how did he occaſion his ſucceeding him otherwiſe than by giving him his Power, *&c.*? And whenas the reviving of the Beaſt is but a reſtoring of the Devils Power, Why muſt not he be allowed here to give him his Power and Seat (accordingly as he is expreſly ſaid to do it) as well as he did the ſame to the Pagan Beaſt? And what Truth ſo plain as that it may not thus be perverted, by the help of a Prophetick Figure?

We have ſeen, *cap.* 12. that what the Dr. ſays here, was proved againſt me there, is but a vain Boaſt. That Victory of the Primitive-Chriſtians by the Spiritual Sword, was not effectual to give the deadly wound to the Pagan-head of the Beaſt, till it was ſeconded by the other Sword, *&c.* As to the Dr's. Rule for interpreting the Opened-Book-Prophecy, I ſay, That the Account which the Prophecy gives of the State of the Church, is in Order to the giving an Account of the advancement of Chriſt's Kingdom, *&c.* that being the Scope of the *Apocalypſe*, and ſo thoſe Expoſitions are moſt to be approved of that beſt ſute therewith; and therefore my Senſe here is much to be preferr'd before the Dr's. becauſe it gives an Account of the compleating or perfecting the Victory of Chriſtianity over the Pagan Powers, which could not be accompliſh't by the Spiritual Power till it was ſucceeded with the other, as I have ſhewed. Beſides, If the wounding by a Sword, which hath ſo plain a literal ſignification, ſhould be intended to ſignify Myſtically in the Dr's ſenſe, without any intimation in the Text to that *Ver.* 3.

purpoſe, it would be unintelligible. As to his ſaying, That if the wounding and healing of the Beaſt be taken in my Political Senſe, it was not healed till *Carolus Magnus* his time, I ſay, That it was healed when the Ten-horned-beaſt became headed by the ſeventh *Roman*-Head, or eighth Head of *Rome*, under which it became alike Body-politick or Beaſt as under the former Heads, whatever Spiritual Power that Head pretended to exerciſe over it; whereas *Carolus Magnus* his being made Emperor, did not make him really any Head of the Ten-horned-beaſt, though it was ſuch a reſemblance, of the ſixth Head as did more compleat the reviving of the Image of the Beaſt under that Head, and ſerved as ſome ſhelter to the Pope, that he might not ſo plainly appear who he is. My Political Senſe of the deadly wound by a Sword is further enforced, from the *Antitheſis* between the wounding and healing of the Beaſt; ſo that, the later being Political,, the former muſt be ſo alſo. I cannot agree with the Dr's ſaying, That the Ten Horns were Crowned, and the wounded Head healed at the ſame time; for the Horns were Crowned before the Pope attained to the Power to Head thoſe Kingdoms, which he could not do till the ſeventh Head of *Rome*, which was to continue but a little while, *viz.* the *Oſtrogothian* Kingdom was expired; till when they could not become the Ten-horned-beaſt under a New *Roman*-Head, whereby his deadly wound under the former Head ſhould be healed. And therefore the little Horn (ſignifying the ſame with that New Head) is ſaid to riſe after the Ten Horns, *&c.* Dan. 7. 24. Yet whereas that Horn is repreſented in the *Apocalypſe* by a Two-horned-beaſt, ſignifying the two-fold Authority

(*viz.*

(*viz.* Eccleſiaſtical and Civil) which he does or pretends to exerciſe, we may allow him to exerciſe the firſt as ſoon as the Ten Horns were Crowned, though he could not the later, till the expiring of the *Oſtrogothian* Kingdom. Theſe two Horns are ſaid, *ver.* 11. to be like the Horns of a Lamb, by reaſon of his uſurping the Lambs Authority, both as King and Prieſt, *&c.*

That beſides the Legal State, there are two ſuch Spiritual or Chriſtian States, as I have here deſcribed, is evident, both from the two Courts, *cap.* 11. and alſo from the ſeven Stars and ſeven Candleſticks in the Viſion of the Epiſtles, and from the twenty-four Elders, and four Beaſts in the Viſion, *cap.* 4. By which Viſions it appears, That the Church will always, both in her Militant and Triumphant Millennial State, conſiſt of Men of ſuch different States, that ſome will be fit to Rule, and others to be in Subjection to them, to receive the Help of their Guidance, *&c.* The firſt whereof Anſwers to the Dwellers in Heaven, and the Second to the Tabernacle of God, *&c.* And though there be the ſame different States or Degrees in the Legal or Judaical Diſpenſation, yet both of them can be regarded but as one under a Chriſtian Profeſſion; becauſe therein they can onely be in Subjection, their State being not capable of Spiritual Ruling. To the Dr's affirming, *That none of Private Rank or Station are capable of being blaſphemed*, I have fully Anſwered, *ver.* 1. Then he ſays, That *I cannot ſhew any Scripture where Gods Name, and his Tabernacle, and the Dwellers in Heaven, do ſignifie the Senſe I have given.* But what if I cannot, ſo long as it's plain, that there are three ſuch States, and I have given Reaſons enough for their *Ver.* 6.

their being ſo ſignified here (and they ſeem alſo to be Typically ſignified, *Pſal. 76. ver.* 1, 2.) With my Reaſons for the Firſt, he does triflingly prevaricate, and then ſays, *What Trifling is here!* He ſays, *God's Name was not the People of* Iſrael *themſelves*; Who could have ſuch a Senſeleſs Thought that it was them? Yet being the profeſſing his Name does appear by the Scriptures, I have mentioned in my Remark (and alſo by his Name being put on them, *Numb.* 6. 27.) to be ſo peculiar a Character of the State of that People, ſuch a State may be aptly ſignified by his Name. Again the Dr. ſays, *When we pray, Hallowed be God's Name, Do we underſtand the People of God by his Name?* No ſurely, yet we pray then that God's Name may be hallowed in his People who profeſs it; ſo that they are incluſively ſignified. And as to God's Tabernacle, and the Dwellers in Heaven, I have ſhewed that both of them ſignifie ſo elſewhere in this Book, and know no Occaſion for their being uſed ſo elſewhere; eſpecially, for the later, which ſignifies a State that ſeems to be the Reſult of the Man-Child's being caught up into God's Throne, and the Devil caſt out, *&c.* and ſo was not before attainable unto, unleſs by Chriſt who overcame the Powers of Darkneſs, and tells us that he was in Heaven while on Earth. Not but that Believers might before attain to even as high Degree of Regeneration, and Victory over fleſhly Luſts as then, but not thereby to that Victory over worldly Powers; thoſe *Principalities and Powers, and Rulers of the Darkneſs*, &c. which *Paul* makes the main Enemies they had to wreſtle with, *Epheſ.* 6. 12. of which ſee *cap.* 21. *ver.* 23. but could not be ſuch powerful Enemies after the Devil was caſt out, *&c.*

unleſs

unleſs to the Dwellers on Earth, againſt whom the Wo is pronounced, *cap.* 12. 12.

Then he next Objects, *That if the Name of God ſignifies them that bear it, it muſt ſignifie the higheſt Chriſtian State, it being the Character of the* Philadelphian *Church, and ſo muſt the Tabernacle of God, becauſe it's the New-*Jeruſalem *State, which is a permanent Condition.* To the Firſt, I ſay, That the Name of God, does in a general Senſe ſignifie all Three States, they all bearing the Profeſſion of his Name, but it does more peculiarly ſignifie the Firſt, or Loweſt State; becauſe it's the Heighth or Perfection of that State to love and profeſs his Name. That Character therefore is agreeable alſo with the *Philadelphian* State; yet the writing the Name of God upon them in that State, does not ſo much denote their State, as the Manifeſtation of it to the World, *viz.* That God would ſo beautifie them with the Glory of his Grace, as to make it evident to all, whoſe they are, or to whom they belong; and therefore is added, *The Name of the City of my God, and my New Name*, &c. Then to his ſaying alſo, *That the Tabernacle of God is the New-*Jeruſalem-*State*, &c. I ſay, That it's onely thoſe ſignified by the four Beaſts in that State, who belong to the Outer-Court that was trodden down, and is then reſtored; who tho' they have ſo much outward Communion with the World, or Concern in the Affairs of this Life, as to incapacitate them to live in conſtant Communion with God, as thoſe who belong to the Inner Court, or are ſignified by the twenty-four Elders, (ſo that their Viciſſitudinarious Communion with him, do make them his Tabernacle, by reaſon of his ſojourning, and not having a fixt Abode in them as in a Temple,

Temple, which he hath in thoſe in the Inner-Court) yet that State will be as permanent as the other; that is, they will be both alike durable throughout the Millennium. So that there's no repugnancy here; but what the Dr's wrong apprehenſion does make him imagine. As to his ſaying that, *Rejoyce ye Heavens and ye that dwell in them*, belongs to *Conſtantines* time, I agree, that that ſaying, does reſpect his time, as then beginning that change which gave Riſe to the State of the Dwellers in Heaven, *&c.* and therefore all that ſhould thenceforth attain thereunto are excited to rejoyce, by reaſon of the happineſs that did accrue to them by that Revolution. The Dr. concludes, with a boaſt of his performance, *cap.* 11. againſt my Account of the Worſhippers in the Temple and *Thyſiaſterion*, and alſo of this Verſe. But though he would repreſent what I have ſaid, to be an incoherent Dream, *&c.* yet I hope it appeareth both conſiſtent and true, for ought he hath ſaid againſt it.

Then he ſays, *That my impugning his Expoſition is as weak as mine is wild*; and if it be no weaker, it's like to prove ſtrong enough. And to ſhew this weakneſs, he ſays, That ſuppoſing the Idolatrous Worſhip to be well meant (as doubtleſs it is by the generality of the blind deluded Worſhippers, though the crafty Leaders promote it out of politick ends) *yet it's a reproach of them who are ſo Worſhipped, and conſequently a blaſpheming them.* And that it's a reproach to them, he refers for proof thereof to his Expoſition, which tells us that it is ſo, *becauſe that it ſuppoſeth that they (viz.* the Saints and Angels, *&c.*) *will accept ſuch Worſhip, and ſo prove Rebels againſt God.* But this reaſon does not reach the

the Idolatrous Worſhip of God, nor ſurely ſuffice to make the Worſhipping of Saints and Angels a blaſpheming them: For though it implyes the ſaid falſe Suppoſition, and ſo is a Reproach to them, yet it being not ſo intended, but proceeding onely from Ignorance, and that accompanyed with an Intention of doing all due Honour to them, How can it amount to a Blaſpheming them? Our Saviour ſays, *If ye were blind, ye ſhould have no ſin*, John, 9. 41. How then can that which is done with ſo much Ignorance, or Blindneſs, and with ſo good Meaning, be made ſo heinous a Sin? But further ſays the Dr. *It's fitting that this Reproach ſhould be called Blaſphemy, that by this ſharp Reproof, they may be more effectually ſtaved off from committing Idolatry.* But ſay I, It's not fitting that out of ſuch an end, any Sins ſhould be otherwiſe Characterized, than is ſuitable to the Nature of them: And whereas he adds, *That it's uſual in Scripture to charge that directly, which the Sinner commits interpretative*, as *Jeremiah* makes the *Jews* to ſay to the Stock, *Thou art my Father*, &c. If the ſame was here intended to be done, it's ſo far from being plainly expreſt, as it's there by *Jeremiah*, that it's not likely to be ever underſtood by them whom the Dr. ſuppoſeth to be ſo ſharply reproved by it. Beſides, being that in all Worſhip, the diſpoſition of the Heart, how that is affected, is chiefly to be regarded; and the Hearts of the Idolatrous *Jews* were ſo ſet upon their Idols, as to go a Whoring after them againſt ſo expreſs Commands and Threatnings, *&c.* there was but little ſtraining in thoſe Expreſſions of *Jeremiah*; ſo that they may be reputed rather a direct than an Interpretative Charge. But where Idolatry proceeds ra-

ther from Blindneſs or Ignorance, than ſuch a ſtubborn Spirit and whoriſh Heart, &c. it receives a more gentle Cenſure, accordingly as *Paul* ſays of the Idolatry of the *Gentiles*, *The Time of this Ignorance God winked at*, &c. And therefore Idolatry committed to Saints and Angels, which hath the ſame Excuſe, and is deſigned to give due Honour to them, can hardly admit of ſo ſevere a Character, as to be cal'ed Blaſphemy. Beſides, the Text makes all the Blaſphemy to be againſt God: For it's ſaid, *That the Beaſt opened his Mouth in Blaſphemy againſt God, to blaſpheme his Name, and Tabernacle, and them which dwell in Heaven*, which is not Applicable to the ſaid Reproaching of Saints and Angels, but does well agree with the Senſe given by me.

Ver. 10. The Judgment threatened here, does alſo imply in it a comfortable Promiſe to them that ſuffer at preſent, but the plain Purpoſe of the Words, is a Threatning of Judgment, for the War deſcribed in the preceding Verſes, *viz.* That the ſame Evil ſhall return upon the Beaſt, &c. So that the Dr's Senſe cannot be allowed of, and though he thinks it more conſiderable than mine, yet the contrary is very plain; for my Senſe is accompliſh't at the ſeventh Trumpet (beſides what fell out by the Vials, and other Trumpets to the ſame Purpoſe) in the utter Deſtruction of the Beaſt, which far exceeds what befell him by the Reformation. Beſides, my Senſe plainly Anſwering Antithetically to the Beaſt, his killing with the Sword, and there being no Intimation for any other than this natural literal Senſe; if other Senſe was intended, it's altogether unintelligible, as is ſaid in my Remark, to which the Dr. is ſilent. Alſo, *Here is the Patience and Faith of the Saints*,

Saints, agreeing with the like Words in the Monition of the third Angel in the next Chapter, which reſpects the Vials, ſeems to ſignifie, That what is here threatened, hath a particular Reſpect to the Judgment executed by the Vials.

As to what is the Scope of this Opened-Book-Peophecy (and alſo of the whole *Apocalypſe*) I have ſpoken to it formerly. By the Two-Horned-Beaſt, his ſpeaking like a Dragon, is not onely ſignified his decreeing Idolatry, (as the Dr. without any Countenance from the Text, does make it to be) but all the Draconick Power he does exerciſe, *viz. All the Power* (as it's ſaid here) *of the firſt Beaſt*, that he exerciſeth the ſame Power which he does; that is, In the Dominion of the three Horns, which he plucks up by the Roots, he exerciſeth all the ſame Power, which the other Beaſt doth in the other Dominions. Nor is it of any Moment, *That he began to renew the Image of the Dragon*, (or former Beaſt) *before he pluckt up the three Horns*, &c. for there's no need that he ſhould exerciſe all the Power of the firſt Beaſt all his time; it's ſufficient that he does it the greateſt part of his time. Beſides, ſo Remarkable a Part of the Deſcription of him, as to be noted in the brief Prophecy of *Daniel*, cap. 7. 8. will yet in this Large Apocalyptick Prophecy, be taken no Notice of, if not here ſignified. *Ver.* 12.

How the Dr's inviolable Rule does violate the intention of this Opened-Book-Prophecy, I have oft Noted already. And as to his ſaying, *What cares the Spirit of Prophecy for taking Notice of the Changes in ſecular States and Kingdoms, but ſo far as God's True Church and the Purity of his Worſhip is concerned*, *Ver.* 14.

ned, &c. I ſay, That it cares for taking Notice of ſuch changes, ſo far as the Advancement of Chriſt's Kingdom is concerned therein, wherein is included the concerns of his Church, both as to Purity of Worſhip, and as to that which he is as much or more concerned for (as I have formerly Noted) *viz.* the eſtabliſhing of Judgment and Righteouſneſs in the Earth. And though *the Emperors were* Pontifices Maximi, *and the Pagan Religion part of the Laws of the Empire*; yet the whole State of Religion depending on the Civil Power, which did Authorize and Support it, it was therefore in reſpect of it but as the Moon borrowing or deriving it's Light from the Civil Power as the Sun. So that, though the Pagan Religion was aboliſh't, yet that could not be ſuch a deadly wound to the Head of the Pagan Beaſt, when the Politick State of his Civil Power continued whole. But as (I formerly Noted) the Pagan Religion was not aboliſh't by *Conſtantines* aſſuming the Chriſtian Profeſſion, but continued after to enjoy a publick Toleration as well as Chriſtianity, till *Theodoſius* his time. Nor was his ſhutting up the Temples, and taking away the Prieſts Revenue able abſolutely to aboliſh it. Nor did the Emperors by turning Chriſtians, wholly relinquiſh the Idolatrous Corruptions of Paganiſm, they continuing ſtill the Office of *Pontifex Maximus*, and to aſſume the Title of *Noſtrum Numen*, and to ſuffer their Images to be Worſhipped; which the Dr. agrees to be Idolatry in *Paralip. Prophet. pag.* 245. Beſides, Their lapſing with other Chriſtians into new Idolatry of in-templing Relicks of Saints and Martyrs, which the Dr. agrees, does anſwer to the entempling of Pagan Hero's; and that the doing thereof is to be guilty

guilty of the Worſhip of the *Mahuzzim*, and that ſuch doings prevailed among the Chriſtians about the end of the Fourth Century; but the ſame doings in *Conſtantine* he would make but an innocent Zeal towards the Martyrs, and a Civil Honour to them, becauſe that ſuch doings coming within his Symmetral Times, would not otherwiſe agree therewith, *Paralip. Prophet. pag.* 246, 247. As to what is ſaid here about the War between *Michael* and the Dragon, *&c.* and that in my Senſe the Curing of the deadly Wound, would not be till *Carolus Magnus* his time, *&c.* it hath been anſwered, *ver.* 3. I hope therefore that it does appear, that the Dr's excellent Key wherewith he does unlock the *Apocalypſe*, ſerves only to give him an Entrance into a Labyrinth of Errours.

CHAP. XIV.

THough the Dr. cannot make the Plague of the *Saracens* and *Turks* belong to the Opened-Book-Prophecy, yet he attempts to do that which is not much better, *viz.* he makes an Excurſion out of that into the Sealed-Book, for expounding this Verſe, applying it more to the taking of *Conſtantinople* than to the Zeal of thoſe *Greek* Emperors, *&c.* though what was done by them is ſufficient to Anſwer the Monition of this Angel, and his flying in the midſt of the Heaven, ſeems to appropriate it to them. Alſo his Monition is a warning of approaching Judgment, that they may prevent it: For he ſays, *Fear God, and give Glory to him, for the hour of his Judgment is come, and Worſhip him*, &c. and therefore *Ver.* 7.

fore cannot be intended of the Executing ſuch a deſtructive Judgment as that which the Dr. applies it to, though it may include alſo the inflicting of a chaſtening Judgment, to make the Monition more effectual, and that was fulfilled by thoſe Emperors, &c. Beſides, The Monition of the Two ſucceeding Angels does limit the time of this, ſo that it cannot be allowed ſo large an extent as the Dr. does give it. As for the *Waldenſes*, whom he would include in this Monition, they belong to the next. This Monitory Angel does anſwer to the Monitory Angel of the Wo-Trumpets, *cap.* 8. 13. for as the one gives Monition of Judgments that immediately reſpect the Civil State of the Anti-Chriſtian Powers, *viz.* the Ten-Horned-Beaſt and his Image; ſo the other does the ſame of Judgments ſo reſpecting the Eccleſiaſtick-State, *viz.* The Two-Horned-Beaſt, but more particularly reſpects the Commencement of them, by thoſe *Greek* Emperors, &c.

Ver. 8. As the *Waldenſes* and *Albigenſes* were aggrieved at the ſtanding of *Babylon*, ſo they did by their Separation from her, commence her Fall; and ſo do not belong to the firſt Angel, as the Dr. would have them do; the Purpoſe of that Angel being, as I have ſaid, a Warning to prevent a Fall. But he ſays, *That* Babylon *continued tight* 400 *Years after the appearing of the* Waldenſes; I ſuppoſe he means, becauſe no Kingdoms fell from her; whereas the Separation of ſuch Multitudes in diverſe Kingdoms, might be as miſchievous as the Separation of ſome Kingdoms, and as truely called a Partial Fall of *Babylon*; and he makes the Fall here ſignified, to be no more than ſo. Nor are thoſe Kingdoms which ſeparated from her by the Reformation, to be reputed

ted abſolutely to fall off from her, being they did ſo much ſtill concur with her, as to continue the ſame worldly Powers, onely refin'd, but not ceaſing thereby to be Members of the Ten-Horned-Beaſt: So that, notwithſtanding what the Dr. hath ſaid to the contrary, *Babylon* is fallen, *&c.* may be as truly applyed to the *Waldenſes*, as to the Reformation, and much more aptly as to the time of the Monition: Alſo the applying it ſo, does take in therewith, the Separation of the *Greek* Church comprehending many Nations, which yet the Dr. underſtands not what Place it hath here, though in reſpect of its time, it is more likely to have Place here, than the Reformation; nor gives he any Reaſon to the contrary. The ſaid Application does alſo include in it the great Schiſm of the Two Popes for divers Succeſſions; the one at *Rome*, the other at *Avignon*, which much weakned the Papal Authority, and ſo furthered the Fall of *Babylon*. But then the Dr. comes to a prime Reaſon for applying this Monition to the Reformation, *viz. It's ſaid at the Riſing of the Witneſſes, that the Tenth Part of the City fell, and at the Reformation*, he ſays, *at leaſt a Tenth Part of the City fell*; whenas if any Part of it then fell, it was near half of it, and this almoſt half of it muſt paſs for a Tenth Part of it. And this he reckons for *a moſt evident Argument, that the Reformation, is the Riſing of the Witneſſes, and this very fall of* Babylon *which is with Joy and Triumph declared by this Second Angel* (whenas here's no Expreſſion of Joy, but only a Pronouncing or Declaring *Babylon* to be fallen) and concludes, *What can be more clear?* And makes his fancied joyful Annuntiation here of *Babylons* Fall, to correſpond with

with the Doxology of the Elders at the ſeventh Trumpet, though he makes it to do the ſame with the Fall of the Tenth Part of the City, *cap.* 11. which is before the ſounding of that Trumpet. Now the Senſe of his thus arguing, does ſurpaſs my underſtanding, though the Dr. is ſo confidently perſwaded of the ſtrength of it.

Ver. 11. The Monition of the Third Angel does doubtleſs, as the Two former, ſignify what will be done at the time it relates to, *viz.* the Tormenting then the Worſhippers of the Beaſt, *&c.* But the declaring then what ſhall befall them at the laſt Day, is no Tormenting them then, and muſt be very inſignificant to ſuch obdurate Infidels, *&c.* And though *the Saints and Angels will be Aſſiſtant to the Lamb on his Tribunal at the laſt Day, when he ſhall pronounce the dreadful Sentence*, &c. Yet this will be *no Tormenting thoſe Worſhippers with Fire and Brimſtone in the preſence of the Saints and Angels.* Alſo, *their having no reſt Day nor Night*, does plainly relate to the Tormenting them in this Life; but not ſo as to be applied to any unquietneſs of Conſcience, which they are likely to be little affected with, being ſo obdurately impenitent as appears in the Fourth and Fifth Vial. Therefore, *if all Expoſitors underſtand that Hell-torments are here ſignified*, they are out in this as well as they are in many other Expoſitions of Prophecies. And being thoſe Torments are but Metaphorically deſcribed by Fire and Brimſtone, (for they are ſignified alſo by the Worm not dying, as well as by unquenchable Fire) Why may not the ſame Metaphorical Deſcription be uſed to ſet forth the Greatneſs of the Plagues of the Vials? And the Dr. cannot but agree, That this Monition

nition does partly reſpect the Plagues of the Vials, but his roving Imagination would alſo extend it to a further Meaning: But that the Vials onely are intended in this Monition, is confirmed alſo by what I noted, *cap.* 13. 10.

Not every one, ſays the Dr. here, that went into the Temple, but onely the High Prieſt had Entrance into the *Sanctum Sanctorum.* But ſay I, That was peculiar onely to the *Judaical*-State; for by Chriſt the Vail was rent, to give all Believers immediate and continual Acceſs to the Throne of God, and ſurely Angels have the like Acceſs. But that all Angels attend the Throne, if I cannot prove it, as the Dr. ſays, it's not my Concern to do it. It's enough that thoſe ſo attend, who are imployed in repreſenting theſe Viſions. And it's as little my Concern to Diſpute the Signification of Temple here; for that here ſpoken of does not mean any Temple on Earth, and ſo cannot repreſent the Church of God that uſe to aſſemble there, but does plainly ſignifie the Temple in Heaven, which is the Abode of the Divine Preſence, out of which the Angels come Commiſſioned from God, *&c.* So that all the Adoe which the Dr. makes here, and his Citations out of Mr. *Mede* and *Pegamus*, are quite beſides the Purpoſe, *&c.* And what Senſe is there, in making the Angel to come out of the Temple, repreſenting the Church, and thereby ſignifying whereto their Prayers tended? Whenas they could not by their Prayers, give that Order to him, which he was to carry to the Angel ſitting on the Cloud, *&c.* and therefore he muſt come from whence he received that Order. *Ver.* 15.

What a ſenſeleſs Diſtortion is here of my plain Meaning! I agree, that he who ſits on the Cloud here, *Ver.* 16.

here, is Chriſt; but ſay then, That his Reaping is the cauſing the Spirit of Life to enter into the Witneſſes, to ſet them on their Feet, and to cauſe them
m to aſcend on a Cloud, &c. according to the Senſe given in my Remark. As to the Dr's Conceit of making the Riſing of the Witneſſes to be before the firſt Vial (which he is ſo certain of) we have already ſeen the Vanity of it, and ſhall ſee more of it, &c. And little better is it to imagine the Harveſt here, to be the Converſion of the *Jews*; of which, more in *Apol.* in Defence of Remark on *Pages* 280, 281.

Ver. 18. The Citation here out of *Pegamus*, does Concur with my Senſe, but does not Countenance the Dr's; and he with all his ſtriving here, cannot make Senſe of the Reaſon he gives for the mentioning of Fire, but rather makes himſelf further lyable to the Cenſure, which he thinks ſo ſevere: For though the Vengeance here taken, be for the Martyrdom of the Saints, (as alſo for other Wickedneſſes and Abominations) yet the Mention of Fire does plainly (according to my Account given thereof) reſpect the fierce Judgment of God to be executed by the Angel, with the ſharp Sickle, in the ſame Senſe as it's uſed in the firſt Trumpet, and the preceding Cenſure of Fire caſt upon the Earth; nor is there any Colour for any other Application of it. And he does to as little Purpoſe, ſtrive to prove, that the Fire of the Altar does not ſimply ſignifie Wrath or Vengeance; for what if it do not ſo, ſo long as it aptly bears that Signification, and does undoubtedly ſignifie ſo here? As to the affected Miſtake he chargeth me with, in making him to allot Vengeance, and Converſion to the ſame Party, I do not ſo; but whereas

whereas here appears nothing but Vengeance to be executed; I ſay, to make the ſame eſpecially to reſpect Converſion, is a ſtrange Vengeance, and a ſtrange perverting of the True Senſe, &c.

We are referr'd to the Anſwer of the next Remark, for an Anſwer to this. Here we have nothing but an angry Recrimination for a gentle, and very ſeaſonable Animadverſion. *Ver.* 19.

A Field of Battle, may doubtleſs, be aptly ſignified by a Wine-Preſs, and the Horſes in the Battel, with their Victorious Riders, may as aptly ſignifie the Wine-Preſſers. And though the Dr. ſays, that he never heard of their being Wine-Preſſers before, yet he does mention a Place in *Joel*, where their being ſo, muſt be implyed. But as to *Ribera*'s Senſe here, which he thinks ſo certain, I underſtand not why the Blood coming out of the Wine-Preſs, ſhould ſignifie the overflowing it to the Neighbouring Parts, but onely that it ſpewed ſo high out of it, as to reach to the Horſe-Bridles. For ſince the Wine Preſs is of ſo large Extent as 1600 Furlongs, it's not to be imagined, that it ſhould overflow alſo into the adjacent Parts. And that, not the overflowing of the Blood, but the Wine-Preſs, is to be reckoned of that Extent, appears from the Blood coming out to the Horſe-Bridles by that Space: So that the Wine-Preſſers do reach throughout that Space, and conſequently, the Wine-Preſs muſt be of the ſame Extent. But though all this is to be underſtood of a real or carnal Warfare, as the Dr. calls it, yet not in ſo groſs a literal Senſe, as to have ſuch abſurd Inferences made from it, as he does deduce; but it's onely to be reputed an Hyperbolical Repreſentation of the great Victory and Slaughter *Ver.* 20.

that will be at the Great Day of God Almighty, of which ſee *Dan. cap.* 11. *ver.* 45. And ſince the Place or Seat of War is here, as in *Joel*, repreſented by a Wine-Preſs, the Victors will be conſequently Wine-Preſſers, and ſo their great Slaughter will be aptly ſignified by the guſhing out of Blood to the Horſe-Bridles. And that ſuch Slaughter ſhould be executed by Saints upon ſuch obdurate impenitent Sinners, as it appears in the fourth and fifth Vial they will then be, and ſuch as will not be otherwiſe outed of the Power they are poſſeſſed of, to make way for the ſettling of Chriſt's Kingdom on Earth, what Incongruity is there in it? So far is it from a *Salvage Scene of things Reproachful to Saints*, as the Dr. does imagine.

And unleſs ſuch a real War was intended, Why ſhould the Spirit of God uſe ſuch ſymbolical Repreſentations as do plainly import the ſame, according to their eaſie natural Senſe? This would be indeed as the Dr. expreſſeth it, *To animate pretended Saints to Tumults and Rebellions, and to ſeaſon Peoples Minds with falſe Notions*, &c. And how could the Wine-Preſs here, be called, *cap.* 19. 15. *The Wine-Preſs of the fierceneſs of the Wrath of God*, if ſome ſuch great Slaughter, or utter Deſtruction was not ſignified by it? Alſo, How elſe could it be ſaid, *cap.* 18. *ver.* 6. *Reward as ſhe hath Rewarded you, Double unto her Double, according to her Works, in the Cup ſhe hath filled, fill to her Double?* And, Why ſhould thoſe Times be called ſuch Times of Trouble, as never was, *&c. Dan.* 12. 1. If it were not for that great Commotion, which the Preparation againſt that Great Day, will make, by ſtirring up the utmoſt of their Forces on both ſides, to that deciſive Battle, *&c.* So that all the Dr's fine Conceits,

ceits here, of the three Viſions he mentioneth, aiming at the ſame thing, and of our being aſſured thereby, *That the Victory over one Part indicated in theſe Viſions is Spiritual, by converting them, and that the Victory over the other Part is Political, indicating their Confuſion, but not by murdering them* (as if the killing them who are ripe for Deſtruction, and doing it under his Authority, who *in Righteouſneſs doth judge and make War*, could be Murder) *but only by depriving them of their Revenues and aboliſhing their Authority*, &c. I ſay, All theſe fine Conceits can hardly proceed from other cauſe than what I mentioned in the preceding Remark; and they much agree with thoſe of old who cried, *Peace, Peace, where there is no Peace.* And as they uttered their deceits in the Name of the Lord, whereby to make them paſs for certain Truths, ſo the Dr. (as if he ſpake from the ſame infallible Spirit which they pretended to) ſays of his devices, *Theſe things will certainly be.* As to his ſaying, *That the ſlaughtering paſſages of the Great Day*, &c. *belong not to God's obdurate Enemies, but to the ſtrangers to the Faith*, &c. I ſay, That they belong to the whole Anti-Chriſtian Party, aſſembled by the Inſtigation of the three unclean Spirits going out of the Mouths of the Dragon, Beaſt, and Falſe Prophet, and who ſurely will ſtir up all belonging to thoſe Parties, *&c.* And how groundleſly the Dr. makes the Dragons Party ſtrangers to the Faith ſee, *cap.* 16. *ver.* 16.

The Dr. in behalf of his Symbolical Senſe of Sixteen Hundred Furlongs, does re-iterate with much enlargement the incredibility, yea, impoſſibility of the Literal Senſe of the ſlaughter here, and ſo of the numerical Senſe of Sixteen Hundred Furlongs. And indeed his repre-

repreſentation of it is ſo incredible and impoſſible, that ſurely he could not imagine any to harbour ſuch abſurd thoughts, though he was pleaſed to Surmiſe the ſame, that he might find the more to ſay in behalf of thoſe fanciful Imaginations which he is ſo concerned to defend. I have ſaid enough to clear my ſelf from being concerned in any ſuch monſtrous Apprehenſions. And as to his ſaying, *That there's no need of intimation here for extracting the ſquare-root as there is in the Number, Six Hundred Sixty Six, becauſe that Number is not a perfect ſquare*; I ſay, That if this Senſe were intended, it ſhould not have been Sixteen Hundred, but Sixteen Furlongs; and by Sixteen Hundred, to underſtand Sixteen; and thereon to extract its ſquare-root Four, a Symbol of univerſality, to ſignify thereby a perfect Victory, *&c.* does more need intimation (if intended) than the extracting the ſquare-root of Six Hundred Sixty Six, though it be not a perfect ſquare. And as to the Symbolical meaning of One Hundred Forty Four Thouſand, *&c.* it's more than intimated, *cap.* 7. But whenas the Number here is expreſly applied to Furlongs, and the reſt of the Viſion does alſo concur with the numerical Senſe, *viz.* its ſignifying the meaſure of a place, and there's nothing to intimate ſuch a Senſe as the Dr. applies to it: What a ſtrange conception is it, to imagine any ſuch Symbolical Senſe to be here intended?

CHAP. XV.

Introduction. THE Dr. does here as oft ſtrangly affirm groundleſs Aſſertions, for certain Truths. How abſurd it is to make the Reformation (which he takes for the

the Riſing of the Witneſſes) to be the Falling of the Tenth Part of the City, I have formerly Noted; and alſo how groundleſs it is, to make the Monition of the Second Angel, *cap.* 14. a Triumphant Song. Beſides, The Fall of *Babylon* ſignified by that Monition, can by no means be the ſame with that, *cap.* 11. becauſe the firſt reſpects the whole City, ſignifying the commencement of its Fall, whenas the later is expreſly limited to the Tenth Part of it, ſignifying an abſolute ruine of it. But his Third Errour which I have Noted, hath more difficulty in it, but not more of Truth, though the Dr. aſſerts the Truth of them all as moſt certain. He would make the Song ſung here by the Victors over the Beaſt, to be a Song of Triumph for the Victory obtained by the Reformation, whenas if any ſuch Victory was then obtained, they had no ſuch cauſe to Triumph for it in their own behalf, who had overcome the Beaſt, *&c.* all along before. But indeed the Reformation was no ſuch gaining of Victory, but a reſcuing themſelves in ſome good meaſure from the Thraldom which thoſe Reformers before lay under. So that, the Song here can be in no other Senſe a Song of Joy and Triumph, than in that given in my Remark, *viz.* their rejoycing at the Judgment of God to be executed by the Vials which they ſaw in the Angels Hands, whereby the Victory which they had already obtained, would be alſo accompliſh't in behalf of the reſt of the Servants of God (*viz.* thoſe belonging to the Outer-Court troden down) and then would be fulfilled that ſaying here, *All Nations ſhall Worſhip before thee, for thy Judgments are made manifeſt*; which can have no apt Application to the Reformation, for thereby

was

was no ſuch manifeſtation of God's Judgments as to make all Nations come and Worſhip before him. And yet the Dr. upon his ſo incongruous applying that ſaying, ſays, How clearly and naturally do theſe things hang together! And adds a wretched Queſtion, *Who but Fools and Mad-men would Triumph before Victory?* As if the fore-knowledge of what would be moſt certainly Executed by thoſe Vials, *&c.* were not ſufficient ground of Joy and Triumph.

But he urgeth that the Triumph could not be for the future pouring forth of the Vials then in view, becauſe *its not ſaid that the Victors ſaw them* (but if *John* ſaw them, the Victors ſtanding upon the Sea of Glaſs before the Temple, muſt likewiſe ſee them) and ſays alſo, That *John did not ſee them till the Song of the Victors was ended*; and that his ſaying in the firſt Verſe, that he ſaw them, is but the *Title of the Chapter, and the particular order of ſeeing them is not till* ver. 5. whenas plainly the firſt Verſe does ſignify his ſeeing them then; and the next Verſes, that the Victors at the ſame ſight do ſing the Triumphant Song, *&c.* And why muſt this Chapter have ſuch a Title more than the others? And how can that be the Title of it which reſpects but one paſſage of it? What is this therefore but a ſaying any thing, *&c.*? And as to the opening of the Temple of the Tabernacle, *&c. ver.* 5. I take thereby to be meant, the opening of that part of the Temple which is ſignified by the Tabernacle, *viz.* the Outer-Court, or Holy City that is troden down; which hath the Title of Tabernacle given it by reaſon of the State of thoſe who Worſhip therein: Of which, ſee *cap.* 13. 6. So that, whereas that Court or Holy City which is troden down

Forty

Forty Two Months, will be reſtored by the coming down of the New *Jeruſalem* (when the Tabernacle of God ſhall be with Men) in order to that Reſtoration is this opening of the Temple of the Tabernacle, *&c.* that the Angels coming forth into it, might pour the Vials upon them who tread it down, *&c.* to make way thereby for them who belong to that Court, to enter into the Temple, *&c.* And this may be the reaſon of the Vials being given to the Angels by one of the Four Beaſts, who belong to that Court, *&c.* This opening therefore being of the Gate into the Outer-Court, both the Victors and *John* might ſee the Angels with their Vials before the opening of it. And whereas it's urged, that one of the Beaſts did not give the Vials till *ver.* 7. I ſay, That though the mentioning of this giving be not till then, yet he muſt be ſuppoſed to have done it before, elſe, how could he in the Temple give them to them, come out of it?

The Dr. ſays, That the Beaſt here is moſt certainly the Two-Horned-Beaſt, and gives a reaſon for it which proves the contrary, *viz. Becauſe the Victors are ſaid to get the Victory over the Beaſt and his Image, and it's plain that the Two-Horned-Beaſt is the maker of this Image.* But ſay I, It's plain that it's the Image of the Ten-Horned-Beaſt, who ever was the maker of it (for it's the Image of the Beaſt whoſe deadly wound was healed) and therefore, by the Beaſt and his Image, muſt be meant the Ten-Horned-Beaſt. Beſides, The Two-Horned-Beaſt, did not make the Image, but by the deceit of his Miracles did excite the Dwellers on Earth to make it, and then gave Life unto, *&c. cap.* 13. *ver.* 14, 15. *Ver.* 1.

And as to the Number of his Name (which the Dr. ſays, plainly belongs to the Two-Horned-Beaſt) I ſay, That both Name and Number of Name belongs to the whole Anti-Chriſtian-Body, *viz.* the Ten-Horned-Beaſt headed by the Two-Horned-Beaſt. As to what he ſays concerning the Vials being called the laſt Plagues, I ſay, That where there are diſtinct Series of Plagues, the one beginning after the beginning of the other; but before its ending, may doubtleſs therefore be called the laſt Series of Plagues, in reſpect of the former Series, and conſequently the Plagues thereof the laſt Plagues, in reſpect of the Plagues of the former Series; which is ſo plain as not to need, nor hardly be capable of clearer illuſtration; whereas by the Dr's reaſoning, the Vials cannot be called the laſt Plagues, though placed as he would have them. For, if they cannot be ſo called, unleſs all former Plagues expire before they begin, then the laſt Wo-Trumpet (which according to him reacheth to the end of the World) muſt expire before they begin, *&c.* whereas therefore he calls what I ſay here, *pitiful tearing and forcing of things to ſerve a fond* Hypotheſis, *&c.* What he ſays to the contrary, is doubtleſs lamentable ſtrugling againſt manifeſt Truth.

As to his affirming the Second Wo-Trumpet to be placed in the Opened-Book-Prophecy, I have formerly ſhewed the groſs Errour thereof; and conſequently what he infers thereon muſt fail; which otherwiſe hath little in it to Support it. And no better is his making the Plagues inflicted by the Witneſſes, to be the ſix firſt Trumpets, whenas they belong to the Sealed-Book (which the Witneſſes do not)

not) and being Executed by the barbarous Nations, How could the Witneſſes be concerned in them? But further, the Plagues inflicted by them, are of a Spiritual Nature, ſuitable to the Inflicters, *viz. Tormenting by Propheſying, and ſhutting up Heaven that it rain not, and killing their Enemies that hurt them, with Fire out of their Mouths*, &c. And though their *turning Waters into Blood, and ſmiting the Earth with all Plagues*, &c. does ſignify their Power to cauſe Wars and other Calamities, yet the influence they have thereon is of a Spiritual Nature; ſo that they cannot be concerned in the Trumpets further than all Saints are, by their Prayers offered, *cap.* 8. 3. and ſo they may be in all the Judgments which befel the Anti-Chriſtian Powers in their time. But they being eſpecially concerned in the Plagues, I have mentioned, what an amazing abſurdity is it to make only the Trumpets the Plagues that they inflicted! And that forſooth, becauſe *no actual inflicted Plagues are prefigured but they.* Are not thoſe prefigur'd which I have mentioned? But it's in ſuch a general manner, becauſe both the Nature of the Plagues, and their being to be inflicted as oft as the Witneſſes pleaſed, would not admit of any more particular prefiguring them, *viz.* as to the frequency and times of them, *&c.* And the Tormenting by Propheſying and Shutting up Heaven, *&c.* are continual Plagues, and therefore required not a more Particular Prediction. But if any of the Plagues of the Witneſſes, were more particularly predicted, the Vials muſt ſurely be them, as more agreeing with the Plagues of *Ægypt* (which the Dr. ſays they allude to) and as being of that Nature as is more ſuitable to the Witneſſes to inflict them than the Trumpets; and

then they must be during their Propheſying, and ſo before the Seventh Trumpet. And as to the Two firſt Monitory Angels, If they were only Advertiſers of Plagues to be inflicted before the Vials, it ſignifies as much in this caſe, as if they were Inflicters of them.

Ver. 2. With what ground can the Dr. affirm *the Sea of Glaſs, and the whole Scene of things, ſome whereof according to the* Moſaical *Poſition are without the* Naos, *to be within the* Naos, *cap.* 4. whenas there's no mention of any Naos there? The repreſentation there ſignifying the New *Jeruſalem* State, of which it's ſaid, I ſaw no Temple there. But if any Naos be there to be ſuppoſed, the Sea of Glaſs muſt ſurely be placed there, as the Dr. agrees it to be here; and as the Sea was in the Temple, which was formed after the Pattern of things in Heaven: Nor is his reaſoning for the contrary of any value. For ενωπιον may ſignify [before] though not in view, as it's uſual for words to vary by uſe from their original ſignification. Beſides, By the opened Door of the Naos, or by its being tranſparent (as ſurely that in Heaven muſt be ſuppoſed to be) the Sea of Glaſs may be ſaid to be in view of the Throne, though without, *&c.* The Drs. fancied Myſtery here is grounded upon a falſe *Hypotheſis*, which I have ſhewed to be ſo, *cap.* 11. Alſo the Sea of Glaſs, *cap.* 4. does, as he agrees, ſignifie the Laver of Regeneration; and ſo muſt reſpect the State of the Church in all times, and not only in her Primitive-Purity. But if it's not the Naos, but the Gate into the outward Court that is opened (as I have before expounded it) then all this diſpute upon the Dr's criticiſm falls to the ground. I do not deny

deny what he ſays all Interpreters agree, *That* Moſes *his Song is here alluded to*; But muſt it therefore follow, though it may be alſo admitted, that the Sea of Glaſs here alludes to the congealed Sea, *&c.* whenas it hath a much more apt and weighty ſignification, *viz.* That as the Sea of Glaſs does repreſent the Laver of Regeneration, according to the Senſe given thereof, *cap.* 4. So the ſtanding here of the Victors upon it, does ſignifie how they are upheld in that Victorious State, *viz.* That as they were Transformed or Regenerated into it, by beholding as in a Glaſs, the Glory of God in Chriſt Jeſus; ſo by continual contemplating by Faith the manifeſtation of God in him, they are upheld or preſerved in the ſame State. However therefore ἐπὶ may ſignifie, it ſignifies here according to our Tranſlation. As to the State of the Church under the Tyranny of Papacy, its being compared to the *Iſraelites* Servitude in *Egypt*; If thence the overthrow of the *Egytians* muſt have its parallel, it muſt be then when Papacy hath its overthrow, which was far from befalling it at the Reformation. And whereas the Dr. makes the Doctrine of Juſtification ſo main an Inſtrument of Reformation; I ſay, That there could be no true reforming or becoming real Chriſtians, but it muſt include in it that Doctrine which is the Subſtance of Chriſtianity, *viz.* that we are Juſtified by Faith in Chriſt Jeſus. But that which gave the Blow to Popery, and Deliverance to the Reformers, was the rejecting the uſurpt Authority of the Pope, though all the Truths they then embraced, and eſpecially the Doctrine of Juſtification, did conduce thereunto.

The Dr. hath left out the much greater Part of this *Ver.* 5.

this Remark, which I ſhall therefore add here, begining at the laſt Sentence which he hath Printed, it being imperfect— But as this Verſe apparently relates to another time; ſo the Tabernacle here mentioned, and the following Words, *No Man was able to enter into the Temple till the Smoak*, &c. import a different ſignification, which ſeems to be, That whereas the Opened-Temple of God in Heaven, *cap.* 11. 19. is, when the Tabernacle of God ſhall be with Men at the deſcent of the New *Jeruſalem*, to become the Temple of that Tabernacle, it's now (*viz.* at the time when the Vials are begun to be poured out) opened on Earth to that purpoſe: So that, there wants only the pouring out of the Vials for accompliſhing the ſame; and when the great Commotion and Confuſion that ſhall be cauſed thereby (ſignified by the Smoak, *&c.*) is over, then the Outer-Court (*viz.* the New *Jeruſalem* or Tabernacle of God) ſhall be reſtored to the Temple, or added to the Inner-Court, whereby it will become the Temple of the Tabernacle of the Teſtimony in Heaven, the Throne of God and the Lamb being then in the Worſhippers in the Outer-Court, as well as in the Inner-Court; that is, they will be in alike Communion with him, and Subjection unto him with the other; which makes the Church then, by reaſon of that Enlargement, and the Dominion it gains therewith, to be ſignified by a City, inſtead of a Temple, *&c.* as ſhewed, *cap.* 3. *ver.* 8. And in this Senſe is *Ezek.* 37. 26, 27. to be underſtood, where God promiſeth *to ſet his Sanctuary in the midſt of his People, and that alſo his Tabernacle ſhall be with them*, &c. The firſt was fulfilled by meaſuring the Temple and Altar, *&c. cap.* 11. The later will

will be ſo by the deſcent of the New *Jeruſalem*, or reſtoring the Outer to the Inner-Court— The Dr. having left out all this in my Remark, which is very difficult for him to anſwer, and is ſufficient for anſwer to what he hath to object, he proceeds to make a large inſignificant anſwer to the ſmall Part of my Remark which he hath Printed.

That the Harpers Victory over the Beaſt does ſignify the Proteſtants Victory, he ſays, *hath been proved over and over again*; whenas we have ſo oft ſeen the weakneſs of his Proofs. And what Senſe is there in his ſaying, *That the Song of theſe Harpers in the preceding Chapter ſet out their Internal State, and their Song here their External Deliverance?* Whenas the Reformation, which he makes the Deliverance here, comprehends whole Nations; whereof but few comparatively were in the State of thoſe Harpers, whoſe Victory, throughout the Anti-Chriſtian Reign, over the Beaſt, *&c.* was ſuch as to make them little need to Triumph in their own behelf for ſuch Deliverance. Yet he ſeems ſo taken with this conceit, as to ſay of it, *Wiſdom is eaſy to him that underſtandeth, but to him that will not underſtand, all things are hard:* And therefore is the Dr. ſo hard to be convinced of his Errors, which he hath ſo confidently aſſerted, that he knows not how to recede from them. Then he ſays, *That the Temple opened here, and* cap. 11. 19. *are moſt aſſuredly the ſame*, and adds ſome Criticiſms and Citations to make the ſame good; but they prove no more than what I agree to in the ſaid Part of my Remark which he left out, *viz.* That they are the ſame Temple, yet ſo as to reſpect very diſtant Times, and to repreſent very different States of the Church, *&c.*

For

For as there was but one *Judaical* Temple, ſo there is but one Symbolical Temple, to repreſent by an *Iſraeliſm* the Chriſtian State of the Church, during that time it's ſo repreſented, *&c.*

He then ſays, *That the Ark of the Teſtament being ſaid to be ſeen*, cap. 11. 19. *points at the Sixth Vial, and ſo at the calling of the Jews* (the vanity of which conceit, ſee after in the Apology, *&c.*) but further (to obviate an Objection, if he could, which attends this ſuppoſition) he makes the opening of the Temple to be juſt before the firſt Vial; but the time of ſeeing the Ark, not till the ſixth Vial, and ſo to be at the calling of the *Jews*; as if the opening the Temple was not for immediate ſhewing the Ark (the ſight of which is the firſt thing related upon the opening, *&c.*) and as if when it was opened, *John* looking thither would not immediately ſee it, if it were to be ſeen at all. This inſipid Conceit the Dr. backs with another as ill, *viz. That the mention of the Temple being opened* (though opened long before) *is deferr'd till the appearing of the Ark, that it may ſet off its appearing with a greater Grace.* But what ſetting off is there of the one by the other? Only they are ſuitably related together as they naturally cohere, by reaſon of the one immediately ſucceeding the other. And if the appearing of the Ark were at ſuch a diſtance from the opening of the Temple, the mentioning of its appearing accordingly had been with as great Grace, and much more Truth, *&c.* What is ſaid in the Part of the Remark which the Dr. left out, *viz.* That the opening of the Temple here, is not the ſame with *cap.* 11. 19. becauſe of the mentioning of the Tabernacle, and of no man being able to enter into the Temple

Temple till the Seven Vials, &c. is further enforced from their being no mention here of the Temple being in Heaven, or the Ark been ſeen it, as is there. All which together does ſtrongly infer, that here is ſignified an opening of the Temple of the Tabernacle (or Outer-Court) in order to the pouring forth the Vials on the Treaders of it down, that men may enter thereinto as aforeſaid, &c.

That the Worſhippers in the Temple and at the Altar are the Witneſſes, I have confirmed, and ſhewed that they are not unlikely to be Miniſters of Gods wrath, by cauſing great ſlaughter at the treading of the Wine-preſs, according to the Account I have given thereof, though not according to the abſurd repreſentation the Dr. hath made thereof. *Ver.* 6.

CHAP. XVI.

THough *the firſt Vial was poured out in that general Senſe*, ſays the Dr. *yet it would neceſſarily hit ſome Thing or Perſon* (yea, ſo it may hit thoſe it ſhould not, and miſs thoſe it ſhould hit, when its ſo poured out at randome) *and particularly, it hits the markt ſlaves of the Beaſt, and inflicts a ſore Plague on them*, &c. But that he aſcribes to the Reformation, and alſo he does hereby apply a particular Senſe to the firſt Vial, making it a real Plague, after he had ſaid, that its to be taken in a general Senſe, to correſpond with the Cortex of the reſt of the Viſion, which implys it to be no real Plague. His fancied laudible Senſe of the Earth in the firſt Verſe, is not ſo much as allowable; for the Vials concern the Ten-Horned as well as the *Ver.* 2.

Two-Horned-Beaſt. But he endeavours to confirm his conceits here, by affirming them to be Opinions of worthy Interpreters, without naming any (as is frequent with him) and makes mine to be a groundleſs Conceit, only from his falſe *Hypotheſis* (which he does with ſtrange confidence adhere to) that the Riſing of the Witneſſes do precede the Vials. And how groundleſs alſo is his referring the War of the *Huſſites* to that of the Beaſt with the Saints, *cap.* 13. 7! whenas in that War the Beaſt overcomes the Saints, but the contrary fell out in the other War. Then he ſays, That I have no Evaſion of this Evidence of truth (*viz.* of his ſaid *Hypotheſis*) but by an unworthy vilifying of the Reformation; whenas I have given ſuch Reaſons in my Remarks againſt its being the Riſing of the Witneſſes, as he hath not at all Evaded, nor is like to do it, and ſay nothing of the Reformation, but what is conſiſting, I hope, with giving all due Honor to it. But the Dr. is ſo ſhort-ſighted in the Myſteries of thoſe Prophecies which he undertakes to expound, that he cannot ſee any thing in them amounting to much more than ſuch a State as the Reformation, which makes him ſo magnifie it, and have as groſs apprehenſions of the Glorious Deſcription of Chriſt's Kingdom, as *Nicodemus* had of the New Birth. Whereby, all due eſtimating of the Reformation is reputed by him a vilifying it; and my ſo eſtimating it, is reproached by him here with much wrath and claimour; in doing whereof, he acts the Part of thoſe Dreamers in *Jude* mentioned by him, *viz.* ſpeaks evil of things he underſtands not, *&c.* What he ſays here of Political Government, hath already, and will again be ſpoken to. As to his ſaying, *That he hath*

Noted

Noted before, that the Spirit of Life entring into the Witneſſes, hath not a Spiritual, but a Political Senſe, I have ſhewed before, that it hath no Political Senſe but what is alſo Spiritual.

The Dr. comes next to defend his imputing the Rancorous ſore of the firſt Vial to the Reformation, and not to the Vial; and in behalf thereof, ſays, *That it's ſufficient that the ſore rage in the time of the Vial-Angel, and that what happened in the time of any Angel, is attributed to him, whether he contributed any thing to it or no*; than which, what can be more raſhly ſaid. There's to each Trumpet and Vial a certain Judgment or Plague allotted to be executed, and if any Plagues beſides them fall out in any of their Intervals, How can that be imputed to them which they are not concerned in, as Gods Inſtruments, to bring to paſs? But in defence of ſo ſtrange an Aſſertion, the Dr. ſays (as ſporting, rather than arguing) *Nor does any imagine that the* Locuſts *or* Euphratean *Horſe-men were blown out of the fifth or ſixth Trumpet:* Nor ſurely could any have imagined, that the Dr. would talk ſo vainly. And the like is to be ſaid of the Rider of the Red-horſe, and alſo of all the Horſes in the four firſt Seals, as of the Trumpets and Vials; as appears both by the Repreſentation of them ſuiting to the things deſcribed to follow in their Intervals, and alſo by the ſame being aſcribed to them, *&c.* So that, the Dr's Senſe of the ſecond Seal, is but an endeavouring to defend one abſurdity with another. And whereas he ſays, *That it's ſomething idiotical to think otherwiſe of theſe things:* It's ſo but according to his delirant Conception of them. But then he ſays, If there muſt be ſome real Activity in the firſt Vial-Angel, he will ſuppoſe that

Angel *to Commiſſionate ſome Spirits to actuate with Rage and Madneſs thoſe ſo affected with Rage*, &c. Admit which ſtrained ſuppoſition, yet the Reformation continues ſtill the cauſe of the Rage, *&c.* and thoſe Spirits are but heighteners of it. Beſides, What Senſe is it to make that Angel a heightner of their Enmity and Rage againſt the Reformation, who is to Plague them for the ſame?

Ver. 3. That which the Dr. calls Calumny here, is indeed the noting manifeſt Incongruities in his Expoſition. He makes the Reformation to be the Riſing of the Witneſſes; ſo that, till it be compleated, the Witneſſes are not riſen; and conſequently the ſeventh Trumpet hath not begun to ſound, and ſo, according to him, no Vials are till then poured out. But if the firſt Vial be an exulcerate Rage at the Reformation or Riſing of the Witneſſes, then ſurely it muſt begin with it (and the Dr. ſays, it began preſently after, when the Reformation was young and tender, *&c.*) and increaſe as it does, and become to its height when the other is ſo, and ſo does ſynchronize therewith. And if the ſecond Vial was the deadneſs and hopeleſneſs of Affairs, *&c.* by reaſon of the Reformation, then, though it commenceth not altogether ſo early as the firſt Vial, yet by that the Reformation becomes prevalent, it muſt commence alſo, and the completion of the one will be ſo alſo of the other; and indeed was more ſo then, than it hath been ſince, by reaſon of the Reformation its proving Retrograde, inſtead of making a Progreſs. So that, the Reformation and the firſt and ſecond Vials (which according to the Dr. are to fall out ſucceſſively) will ſynchronize at the accompliſhment of them at leaſt, (according to his Account of them)

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if not at the Commencement of them: Beſides, the exulcerate Rage in the firſt Vial, and Deadneſs and Hopeleſneſs of Affairs in the ſecond, being the Plagues inflicted, they cannot be the Vials, *&c.* but they being inflicted, or cauſed by the Reformation, that muſt be the Vial to both theſe Plagues; and what groſſer Incongruities can there be than theſe? Yet further, the Papiſts were not reduced to ſuch Deadneſs and Hopeleſsneſs of Affairs by the Reformation, but have continued ſince brisk and lively, confidently hoping for a Recovery of what they then loſt, and hereunto ever buſie in plotting, *&c.*

The Dr's Anſwer here amounts to nothing more than a ſhewing that the firſt and ſecond Vial do not, according to him, commence together; which ſignifies nothing in his Behalf, ſo long as they ſynchronize (as I have ſhewed) in the completing or accompliſhing of them; and he cannot avoid the firſt Vials commencing with the Reformation, *&c.* I may add here, that as each of the other Trumpets hath ſome ſignal Tranſaction for the Commencement of it, and does execute ſome great Judgment upon the ſecular Powers for the Ruining them, ſo doubtleſs the ſeventh Trumpet muſt agree with them herein, and ſo it does in an eminent Degree, according to the Deſcription of it, *cap.* 11. but in the Dr's Account of it, there's nothing ſo Anſwering to them; for he cannot aſſign any Time, or Eminent Tranſaction for the Commencement of its ſounding, eſpecially, not of that Nature with the other Trumpets. The Reformation, he agrees, does precede it; and though that be a Plague ſuitable to the Vials, (and indeed is one of them) yet would it not be ſo to ſerve for one of the Trumpets. And

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the exulcerate Rage at it, which he makes the firſt Tranſaction of the ſeventh Trumpet (beſides what is before ſaid againſt it) is both in Reſpect of the Nature, and ſmall Importance of it, far from being a Tranſaction, ſuitable for the Commencement of that Trumpet, which does produce ſo great a Revolution by the Kingdoms of the World becoming the Kingdoms of our Lord, *&c.*

Ver. 8. The Command to pour out all the Vials upon the Earth, muſt be taken in ſuch a general Senſe, as to agree with the particular pouring out of each Vial upon the Earth, Sea, Rivers, *&c.* and ſo will not admit of ſuch a Senſe, as the Dr. applys to it; and as I ſaid before, they are poured on the Ten-Horned, as well as the Two-Horned Beaſt, the one being to be deſtroyed as well as the other; and this Vial is poured on the Ten-Horned-Beaſt, the Sun ſignifying the ſecular Power, and what the Vial is directly or immediately poured on, muſt ſurely be the Subject of the Plague. Therefore, to make the Word of God a Subject of a Vial, *&c.* with the reſt of the Dr's Conceits thereon, are very forc't and extravagant.

Ver. 10. That which the Dr. calls a neceſſary *Hypotheſis* here (*viz.* That the Object of the Vials is the Two-Horned-Beaſt) I have already ſhewed to be a falſe one; and whereas he would defend it from the Two-Horned-Beaſt his poſſeſſing *Rome*, &c. doubtleſs the Seat of the Beaſt hath here ſome other Signification than *Rome*, as well as in the Epiſtle to the Church in *Pergamus*, where the Church, upon the Chriſtian Profeſſion being authorized by Authority, is ſaid to dwell where Satans Seat is, (by which could not be mean't *Rome*, for ſhe had dwelt there before as well

well as then, and in all Parts of the Empire as well as there) ſignifying the State ſhe was exalted to, even to that Heavenly Station, which was the Abode of Satan, till the Man-Child was caught up to Rule, and he caſt down, *&c.* And ſo here, by the Seat of the Beaſt, ſeems to be ſignified that State of him, which is the Foundation or Root of his Authority, (in ſuch Senſe as our Saviour is called the Root of *David*) the eradicating of which is the Purpoſe of this Vial, whereby his Kingdom will be filled with Darkneſs, which could not be by a Judgment onely upon the City.

In the reſt of my Remark, the Dr. ſpyes Marvels. Firſt, That I ſuppoſe bitter Invectives againſt the Sun, or ſecular Anti-Chriſtian Powers, like the barking of Dogs againſt the Moon, to be the pouring forth of this Vial. Thus wretchedly does he wreſt and revile my Expreſſions, concerning the Zealous Reproving the Corruptions of the Anti-Chriſtian Powers. And though there be, as he ſays, *Malecontents inveighing againſt the Adminiſtration of Affairs in all Governments*; yet of what Conſideration are they compared with what is ſignified by the ſcorching Men with Fire in the fourth Vial; which imports the Zealous Reprovers to act with ſo great Power of Spirit, and Soundneſs of Judgment, as to be able grievouſly to plague thoſe they reprove, like the Witneſſes who conſume their Enemies with Fire out of their Mouths; and as our Saviour is ſaid *to ſmite the Earth with the Rod of his Mouth, and with the Breath of his Lips to ſlay the Wicked*, Eſay, 11. 4. Then next, the Dr. to make me plainly contradict the Text, does put an abſurd Expoſition on it. The Words of it are, *The fourth Angel poured his*

his Vial on the Sun, and Power was given him to ſcorch Men with Fire: Here he makes [him] to relate to the Sun, and not to the Angel; whereas the Sun is no Perſon to whom [him] can relate, (though it may be figuratively deſcribed as a Perſon, as it is *Pſal.* 19. but is not ſo here) and beſides, it's ſenſeleſs to refer the ſcorching here, to any other than the Angel who inflicts the Plague: And having from this abſurd Expoſition inferr'd my Contradicting the Text, he concludes, *This is fond enough*; which ſpoken of his own doings here, is true enough.

After he hath repreſented my Senſe of this Verſe ſo ill, he proceeds to that which he imagines ſtill worſe, more fond and foul. What *Achmetes*, or, *&c.* taught me, ſays he, that the Seat of a ſecular Potentate is the Root of his Authority? But ſay I, that State of Authority, whereby it ſubſiſts, or on which it ſtands, or is ſeated, may well be called the Root or Foundation of it, there being nothing but ordinary Metaphor in it, which needs no *Achmetes*, &c. for Anthorizing it; what Cauſe therefore is there for the Dr's ſo ridiculing this Expoſition? And as to the principal, which he calls *Calviniſtical, or rather Jeſuitical and wicked Falſehood*, viz. *Dominium fundatur in Gratia*; I ſay, that it is accordingly as it's made uſe of. Some ignorant Factious People, who, under Pretence of Saint-ſhip and Zeal, have endeavoured violently to intrude into Dominion, have made it a wicked Principal in them, by their abuſing it. But when God ſhall have taken to him his great Power to Reign by his Saints in the World, and the Lambs Wife hath hereunto made her ſelf ready, he that ſhall not then aſſent to it

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as a true Principle, will ſhew that he hath little Grace in him. And there's nothing in my Remark that does imply this Principle but in this true Senſe of it.

The Dr. does next impertinently introduce divers Scriptures againſt railing againſt Authority, as if I had ſaid any thing to countenance it. But all faithful Witneſſing to the Truth againſt the evil-doings of worldly Powers, is like to be reputed Railing, by the Adverſaries of it. Whereas he ſays, *That if the aſſerting the Right of Chriſt to Rule, and his Laws to be obeyed, be the reſult of the Riſing of the Witneſſes, God be thanked they are riſen already*, &c. If he means thereby, that in reſpect of their aſſerting Chriſts Right to Rule, and his Laws to be obeyed, they are riſen though they yield little obedience accordingly, this is but a ſorry Account of the Riſen Witneſſes; making them little better than Hypocrites. And he will not, I ſuppoſe, preſume to ſay, that Chriſts Laws are obeyed, or that to promote obedience to them, is the predominant Spirit among his Riſen Witneſſes; till which be, they can be riſen but to ſmall purpoſe. The Dr's ſaying, *That the Root of all Authority is God himſelf*, will be eaſily agreed to, but he makes a ſtrange uſe of it: Therefore, ſays he, *they are Witneſſes with a Witneſs, that on pretence of Chriſts Right to Rule, will ſtrike at the Root of all Authority, God himſelf, and ſo be guilty of* Θεομαχια, *as the ancient Giants*, &c. Shall thoſe called, Choſen, Faithful, by whom Chriſt overcomes the Kings of the Earth who War againſt him, *cap.* 17. 4. be guilty of Θεομαχια? Yet God being the Root of all Authority, muſt be ſo of the Authority of thoſe Kings. But ſurely it can be no fighting

againſt him, to adhere to ſuch Authority as he is pleaſed to eſtabliſh, againſt ſuch as he is pleaſed to aboliſh. So that the Dr. may be charged with the ſame guilt in a high Degree, which he would fix on others, whilſt he does thus impugne the Authority of God in his Son Chriſt Jeſus. Wherefore, whereas he ſays, *That my Interpretation of theſe Two Vials does imply a Doctrine extreamly Un-Chriſtian and Un-ſound*; it's his want of ſound Judgment that makes it ſeem ſo to him.

Ver. 12. The Entireneſs of the *Turkiſh* Empire is like to be a Defence of the Myſtical *Babylon* againſt the Kings of the *Eaſt*, if by them be meant the *Jews* and *Eaſtern* Nations. But I conceive them to have further meaning (yet not excluding that) and that the drying up of *Euphrates* ſignifies otherwiſe than ſuch mutation in the *Turkiſh* Empire, though it may have that meaning alſo, and ſo concur with that ſaying, *cap.* 11. 14. *The Second Wo is paſt, and the Third Wo cometh quickly.* For whileſt that Empire continues the the Second Wo is not paſt (and therefore the Third Wo-Trumpet cannot have long ſince ſounded, as the Dr. does vainly imagine) but the breaking of that Empire will be the finiſhing of the Sixth (or Second Wo) Trumpet. And then the Third Wo it's coming quickly, whereby the Kingdoms of the World become the Kingdoms of our Lord, &c. does well anſwer to the preceding drying up of *Euphrates*, to make way for the Kings of the *Eaſt*, &c.

Ver. 16. *It's impoſſible*, ſays the Dr. *but that there ſhould be a commutation of Iconiſms in this Viſion*, whenas there's no colour for it. But firſt, I cannot concur with his making the Dragon-Party to be Pagans and Infidels,

Infidels, but take them to be ſuch as bear the Name of Chriſtians as well as the Beaſt and Falſe Prophets, though they do not become Members of either Politick-Body, but only are voluntary Adherers to them, and Abetters of their Intereſt, being the Servants of Sin and Satan, as well as they. Of ſuch there are multitudes, who being not linkt with the Beaſt or Falſe Prophet, in thoſe Politick-Bands wherewith they are held, who are Members of either of thoſe Bodies, require a more immediate inſtigation of the Devil to draw them to join with them at the great Day, *&c.* And this ſeems ſignified by the unclean Spirit going out of the Mouth of the Dragon, *&c.* But it's not likely, that the Pagan Powers will be concerned to engage in the conteſt between the Chriſtian and Anti-Chriſtian Party, which would be perillous to them, and alſo againſt their Intereſt, who by the prevailing of the Chriſtian Party, are *to walk in the light of the New* Jeruſalem, *and bring their Glory and Honour to it.* Alſo, it's not likely that the Anti-Chriſtian Party (who, though ſuch hypocritical Profeſſors of Chriſtianity, have been always zealous in its behalf againſt Paganiſm) ſhould become guilty of ſo great Scandal, as to engage Pagan Princes then in their behalf.

But then, as to the fancied commutation of Iconiſms, the Dr. ſays, *That here is a repreſentation of all the Anti-Chriſtian Forces drawn out to fight againſt the Evangelical Party, in the Fields of* Armageddon, *but no fight thereon*, &c. And what an abſurd ſuppoſition is it, that they ſhould be ſo drawn up to no purpoſe! But after they are ſo drawn up, immediately the Seventh Vial is poured out there (though the Dr. ſays the contrary) which ſignifies

againſt him, to adhere to ſuch Authority as he is pleaſed to eſtabliſh, againſt ſuch as he is pleaſed to aboliſh. So that the Dr. may be charged with the ſame guilt in a high Degree, which he would fix on others, whilſt he does thus impugne the Authority of God in his Son Chriſt Jeſus. Wherefore, whereas he ſays, *That my Interpretation of theſe Two Vials does imply a Doctrine extreamly Un-Chriſtian and Un-ſound*; it's his want of ſound Judgment that makes it ſeem ſo to him.

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both the Fight and the Succeſs thereof. And the Battle being ſo over, there's no occaſion for continuing the Viſion (according to the Dr's ſtrange fancy) by commutation of Iconiſms. So that, all his pretty Conceits thereon (of which more after) come to nothing. Yet how freakiſh ſoever they be, he is ſo taken with them, and ſtrongly perſwaded of them, as to ſay, of them, *One muſt wink hard who can keep his Eyes from introducing ſo clear Truth.* The Great City (which he makes to anſwer to the tri-partite Forces, *&c.* by commutation, *&c.*) is plainly the Great *Babylon* (as it's here called, and alſo the Great City, as being ſo well known, *&c.*) and to make the Chriſtian Party a Part of it is Monſtrous; and ſo it is to imagine, that three ſuch diſtinct, yea oppoſite Parties, as the Chriſtian, Anti-Chriſtian, and Infidel-Party, ſhould be ſignified by a City, which ſignifies a Politick-Body united by Laws, *&c.* And it's no leſs ſo, that they are repreſented to be Aſſembled in *Armageddon*, for no other end, but the Thundering of the *Boanergeſes* over them, *&c.* or rather to no purpoſe at all; for that Thundering Preaching, is not ſuppoſed to be till after the commutation of Iconiſms, whereby the Scene in *Armageddon* is ended. And it will then concern but a Third Part of the City; the Evangelick Party not needing it, and the *Babylonian* Party remaining, he ſays, obdurate againſt it. So that this vaſt Concourſe in *Armageddon* comes to nothing, if there be no other occaſion of their meeting there, than for the *Boanergeſes* to Thunder over them, *&c.* And how comes the three unclean Spirits to ſtickle, to gather together thoſe Parties they are ſent forth to, if there be no other purpoſe of their meeting than

than ſuch as they will be far from promoting? As to the Beaſt and Falſe Prophet, they muſt undoubtedly be Two Parties of the Great City, notwithſtanding, what the Dr. ſays to the contrary; and as to the Third Party, though there be no mention here of ſlaying by the Sword, *&c.* yet there's mention of it, *cap.* 19. *ver.* 20, 21. which my Remark refers to, and where there's the ſame Diviſion of the City into three Parts, as here. And as to the Dr's. ſaying that the Beaſt and the Falſe Prophet were as much Two before the Fight, as after; I ſay, that before the Fight they are Two Parties United, and after it, they are Two Parties divided and broken. Beſides, after the Fight, many of thoſe Two Parties do doubtleſs become penitent, and ſo become of the Third Part ſlain with the Sword, *&c.* and they that do not ſo are only then to be reckoned of thoſe Two Parties. Therefore the Dr. does vainly make the ſlain with the Sword to be his Draconick Party, whenas they are the converted of all the Three Anti-Chriſtian Parties. So that, there proceeds from the Fight, a Tri-partition of the Anti-Chriſtian Party, different from the Parties it was compoſed of, and the Dr's Tri-partition before the Fight is Monſtrous, as before Noted; and his *Logick*-Rule, that there's *Reciprocatio Diſtributionis Partium cum toto*, impertinently introduced.

It's done, does ſo plainly here anſwer to the ſame Words, *cap.* 21. 6. and to the Myſtery of God ſhall be finiſhed, *cap.* 10. 7. as to make it hardly to be queſtioned, but that they ſignifie the ſame Time and Thing. Which if they do, it ſubverts the Dr's great Notion of placing the Vials within the Seventh Trumpet, and of branching it into Seven Thunders, and *Ver.* 17.

and alſo of making the Reformation the Riſing of the Witneſſes, *&c.* Yet he does, *cap.* 10. ſlyly paſs it by (as I have there noted) without giving any Anſwer to it, and here ſlights it, with calling it a fond Fancy which he had refuted before, when he had ſaid nothing to it. Then, as to his calling it a precarious Dream, *That all political Governments ſhall ceaſe*; and to his ſaying, *That the Myſtery of God is finiſhed, if the Anti-Chriſtian Governments ceaſe, and a true Chriſtian Policy that effectually ſupports the Kingdom of Chriſt, and Purity of Gods Worſhip, be eſtabliſhed*; I ſay, How will ſuch Chriſtian-Policy be eſtabliſhed? Will it be by any other Means than God's Reigning by his Saints in the New *Jeruſalem?* Wherein the Throne of God and the Lamb ſhall be, and ſo enlighten the ſame, as to make it not need the Light of the Sun, *viz.* thoſe Politick Governments which formerly enlightened the World. If he will call this a Chriſtian-Policy, we are agreed; but he, in all his Diſcourſes on this Subject, ſhews himſelf to have far different Apprehenſions from the Account which Scripture gives of it, imagining that the Government will then be upheld by Politick-Laws, and be appropriated to Kings and Princes of Nations, *&c.* And my Repreſentation of the State of thoſe Times, according to the plain Account of them in Scripture, he here calls *an extravagant Fancy, tending only to* Enthuſiaſtick *Anarchy*; whenas it tends only to the Eſtabliſhing of that Judgment and Righteouſneſs on the Earth, which is not otherwiſe attainable unto. He ſays again, *That the New* Jeruſalem, *and New* Heaven *and* Earth, *is a New Policy, wherein reigneth Righteouſneſs*; But then ſay I, That it's a Policy of that Nature, as I have out of Scripture deſcribed

deſcribed, by which only the Reign of true Righteouſneſs can prevail in the World. Then he ſays, *That it's a groſs Miſtake in me, that I think he ſuppoſeth the Anti-Chriſtian Party to be converted by the* Boanergeſes, *when it's the Infidel-Party:* But I have ſhewed before, how groundleſs is his Suppoſition of ſuch Infidel-Party, and doubtleſs, ſome conſiderable Part of the Anti-Chriſtian Party will be converted by the Victory of the Great Day of God, and Revolution thereon, though they could not be ſo wrought upon by Preaching: So that, If I have miſtaken him, it's not ſo much as he hath miſtaken the Truth. The pouring forth of the Vial into the Air, does doubtleſs ſignifie according to my Senſe thereof, whereas the Dr's Senſe is (as is frequent with him) a turning a Plague into a Bleſſing. Here is ſignified the abſolute Overthrow of Satan's Power, the binding him is a Reſtraint of him from attempting by New Practiſes to recover the ſame.

The Voices, Thunderings and Lightenings, do doubtleſs ſignifie here, as in *cap.* 8. 5. and *cap.* 11. 19. And as to the Promulgation ſo of the Law on *Mount Sinai*, &c. that was to affect the People with Terrour, ſuitable to their Servile State under the Pædagogy of the Law, but is altogether unſuitable for the Promulgation of the Goſpel. Nor is there any Ground for his ſuppoſing that the Hail falls on any other than thoſe, on whom the reſt of the Plagues of this Vial fall; nor for ſuppoſing the Cities of the Nations here, to ſignifie any other than ſuch as belong to the Anti-Chriſtian Party; and the diſtinct Execution, which he imagines to be done upon *Babylon*, (*viz.* the aboliſhing of her Power) is not, as I have noted before, *cap.* 14. 20. imaginable to *Vr.* 18.

be

be otherwiſe effected, than by ſuch a Victory in *Armageddon*, as I have there given an Account of.

Dr. 19 There's no Great City here meant but the Great *Babylon*, and the Great City which the Dr. fancieth, is no better than building Caſtles in the Air; and it's of the City *Babylon* that I make the Dragons Party a Part (ſo that the Dr. does as much miſtake me here, as I did him before); and whom I underſtand by that Party is before delivered, and alſo my *Tripartition Defended*, and the *Nullity of his Diſcovered*.

CHAP. XVII.

THE Dr. does here, and elſewhere wreſt and miſrepreſent what I ſay, to make it fit for his vilifying and reproaching. What I have ſaid concerning the Blapheming of Saints, is ſpoken of them who really are ſo, and are reproached for their being ſo; and, What is this to ſuch as he calls *immorigerous Saints, who fancy themſelves Saints, but deſerve not the Title?* He ſeems to be Conſcious of the Truth, of what I have ſaid, which makes him ſo miſ-repreſent it, to give Countenance to his gain-ſaying it. But I have ſaid enough in Defence of it, *cap.* 13. Whereas the Dr. thinks it a frekiſh Conceit to extend the meaning of Blaſphemy to the Idolizing of the Beaſt, as well as to the Worſhipping of Idols, Is it not ſaid, *That all ſhall Worſhip him whoſe Names are not written in the Book of Life*, &c. *cap.* 13. *ver.* 8. So that, there's ſuch an Idolizing of him, as none written in the Book of Life will be guilty of. But, Why muſt this make Saints

Saints and Angels full of Names of Blaſphmy, by reaſon of the Idolizing them? For whatever Worſhip is done to them, if they do not accept or allow of it, it cannot affect them with guilt; but the Worſhip of the Beaſt is ſuch as he does both accept and extort. So that, the Name of Blaſphemy written on him, may as well have reference thereunto, as to the other Idolatries he enjoyns.

The Dr. ſays, *That this is a large Remark, and therefore hath room for many Errours*; yet hath not been able to diſcover any in it. The firſt Errour he makes to be, my affirming a Kingdom to be called Θηρίον a Wild-Beaſt, from Oppreſſion and Violence, and Fraudulent management of Affairs in Government, as if, ſays he, *it were ſuch a Wild-Beaſt as to tear and devour its own Fleſh.* But worldly Governments may be deſtructive enough to be called Θηρία, though they be not ſo wild as the Dr. does extravagantly ſuggeſt. As if they be ſo addicted to ſatisfie Ambition and other Fleſhly Luſts, as in order thereunto not to ſpare heavily Burdening their Subjects, and alſo freely Sacrificing their Lives in War, &c. and have no further care of them or concern for them, than Policy and Intereſt does move them to it, as men are careful for their Cattle which labour for them, and which they fat for the Slaughter. But the Dr. would have a Kingdom called a Beaſt, in reſpect of its *Ravening upon other Beaſts or Kingdoms*; which I agree to, but that does not exclude, but include my Senſe; for, How can they ſo Raven upon other Kingdoms without oppreſſing their own in order thereunto, and expoſing their Lives to Slaughter in Bloody Wars, &c? And though as he ſays, a whole Kingdom is but *Ver.* 8.

an entire Beaſt, yet it's the Politick-Governing Part to which that Title properly belongs. But he ſays further, that the conſtant Senſe of Beaſt in Prophetick Style does reſpect its Ravening on other Kingdoms, without giving any Reaſon for it, or any Anſwer to my Reaſons againſt it. Yet I agree that Senſe to be aimed at alſo, but mine is chiefly intended, as being the conſtant Domeſtick State of Kingdoms, whereas the other falls out only as occaſion and opportunity ſerve, &c. Then he ſays, That Beaſt is *repeatedly uſed in* Daniel *and the* Apocalypſe *in that Senſe, but with a more preciſe regard to the Kingdom of the Son of Man:* Whereas the Four Beaſts in *Daniel* ſignifying the Four great Kingdoms which ſhould ſucceſſively ariſe, have no regard to his Kingdom, ſave that the little Horn at the end of the Third Kingdom, and the latter Part of the Fourth Kingdom ſignifie things which concern his Kingdom; but the *Apocalypſe* ſpeaks of no Beaſt but the Anti-Chriſtian Powers, and ſo muſt needs concern the Kingdom of the Son of Man. The Dr. at length concludes, that Θηριον *includes Idolatry as well as Cruelty*, which I ſhall not gain-ſay; ſo long as he allows my Senſe to be mainly intended, as doubtleſs it muſt be, both from the proper ſignification of Θηριον, and alſo from its Prophetically ſignifying a Body-Politick, which it becoming by its being united and upheld by Secular Power, that Power muſt doubtleſs be chiefly reſpected in the Title of Θηριον. And therefore the Four Beaſts in *Daniel* are called Kings (or Kingdoms) without any mention of Idolatry, which ſhews the Title of Θηριον to be given in reſpect of the Politick-State, &c.

How

How groundleſly does the Dr. add, that the *Saracens* nor *Turks* are Typified by Θηριον, *becauſe not guilty of external groſs Idolatry!* whenas, as ſuch ſeveral Beaſts are uſed in *Daniel* to Typifie ſeveral Kingdoms, as were moſt apt to repreſent them, ſo ſuch Animals are uſed to Typifie the *Saracens* and *Turks* as were moſt apt to repreſent them, and the effects of their invading the *Roman* Empire, eſpecially, in what is common to the Types of each Nation, *viz.* their having Serpentine-Tails wherewith they did hurt men, *&c.* ſignifying thereby their Serpentine ſubtlety and Venom, in ſtinging and tormenting Men with their hot fierce Zeal they expreſt againſt Idolatry, whenas they appeared to have as much of the Devil or Deſtroyer in them, as thoſe againſt whom they ſhewed ſo much Zeal for God. I admit of his ſaying, *That Kingdoms are called* Θηρια, *eſpecially for their being Man-keen*, but in a much more general Senſe than he underſtands it. Nor is it Idolatry but Cruelty that makes them ſo Man-keen, though Idolatry is like to have ſome heightening influence thereon. And though *Daniel* and the *Apocalypſe* do take notice of no Kingdoms by the Name of Beaſts but ſuch as were Idolatrous, it's becauſe all Pagan Kingdoms were ſuch, and the *Apocalyptick*-Beaſt is but a reviving of Paganiſm under another Profeſſion. Yet in *Daniel* 7. 12. is mention of Kingdoms named Beaſts, which will not be Idolatrous: Of which more after.

My Second Errour the Dr. makes to be that which he ſays, *is wonderful bold and daring*, viz. my affirming, that by the Beaſt only, the Secular State is underſtood. The [only] is of his own addition, for I do not deny but that a reſpect to Idolatry, may

be had in the Title of Θηρίον, though there's little need to ſuppoſe it, when Idolatry is ſignified by the Blaſphemous Heads. But that Θηρίον, mainly reſpects the Secular State, is ſo evident a Truth, that it's wonderful bold in the Dr. to cenſure it ſo, having ſo little to ſay againſt it. And how ſtrange is his Aſſertion, *That it's not ſo much the Civil State as the Religion of the Empire which* John's *Deſcription of the Beaſt aims at*, whenas all the Deſcription of it reſpects the Civil State! As it's being a Scarlet-coloured Beaſt, and its Warring againſt the Saints and overcoming them, and its having Ten Horns ſignifying Ten Kings, alſo its Heads are called Kings, and nothing of it is ſaid which concerns Religion, but its Blaſphemous Heads. And with what Senſe does he ſay, *That the Religion Eſtabliſhed by Law is as much the Law of the Empire, and as Eſſential to ſuch a Beaſt, as the Civil Inſtitutes, and therefore it muſt give a new Denomination to the Empire when the Religion is changed?* Whenas no kind of Law is Eſſential to the Legiſlative Power, but receives its Eſſence from it, and therefore no change of the Law does make any change in the Power. And no better Senſe is his ſaying, *That the Laws are not at all involved in the Deſcription of the Beaſt, but only the ſeverl Forms of Soveraignty*; whenas all thoſe Forms are Civil (except the laſt, which is alſo ſo in ſubſtance, being likewiſe Politick Worldly Power, though under another Name and Appearance, and therefore hath the Title of King as well as the reſt) and Head a Secular Beaſt, and ſo muſt needs involve the Laws which make them ſuch.

As to what he makes my Third Errour, *viz.* that Prophecies are chiefly concerned in prefiguring the changes

changes in the Civil State of Kingdoms, *&c.* I have oft ſhewed, that the ſcope of the *Apocalypſe* is to give an Account of the State of Chriſt's Kingdom that is at length to be ſettled on Earth, and conſequently of all the changes which concern the Advancement of it: So that, the Dr's applying the Opened-Book-Prophecy to ſuch Affairs of the Church as he calls *Purity of Worſhip*, is a Falſe Principle, which makes him *toto Cælo errare* in many of his Expoſitions; but if he will apply that Books Prophecy to the Affairs of the Church in general, I agree with him, for that will concur with my Senſe. Then for a Fourth Errour (which he deduceth from the Third) he ſays, *That it's impoſſible that the Sixth-Headed-Beaſt ſhould continue the ſame after it was turned Chriſtian*, cujus contrarium verum eſt. *It's more tolerable*, ſays he, *to conceive, that if all the Civil Laws had been abrogated, and the ſame Pagan Religion retained, with the ſame Ranks of Magiſtrates, that the Beaſt would have continued the ſame.* And why ſo? Such an abrogation of Laws would have made a great alteration in the Civil State, leaving thoſe Magiſtrates to Act Arbitrarily without any Rule of Laws, *&c.* whenas there's no ſuch alteration by the change in Religion. And how could thoſe Ranks of Magiſtrates be retained but by Law? Then as to my Fifth Errour (which he deduceth from the Fourth) I have ſhewed before how much he is out in his Expoſition of the Combate between *Michael* and the Dragon, and how that doubtleſs the deadly Wound by a Sword muſt be taken in its proper Literal Senſe, and ſo muſt be fulfilled by the Barbarous Nations, *&c.*

The

The Sixth Errour the Dr. makes to be, my affirming the *Oſtrogothian* Kings to be the Seventh Head, and he triflingly diſtinguiſheth between Head and Soveraignty of *Rome*, whenas doubtleſs thoſe Kings are rightly called the Seventh Head of *Rome*, though not the Seventh *Roman*-Head, they being a Foreign-Head. And is not the next Head ſaid to be the Eighth (though of the Seven, *viz.* the Seven *Roman*-Heads) and muſt not then the preceding Head be the Seventh. But then, to what he ſays againſt thoſe Kings being the Seventh Soveraignty (as he calls it) of the Empire, *That they were Maſters but of a ſmall Pittance of it, which*, he ſays, *is a palpable demonſtration againſt that Aſſertion:* I ſay, that they were Maſters of as much as was ſubject to *Rome* then, or under moſt of Her former Heads, *viz.* Kings, Conſuls, Decemvirs, Tribunes, and therefore muſt doubtleſs be reckoned a Head of Her, as well as any of them. And if they be not ſo, it will falſify the Character or Deſcription of Her by Her Heads, for if ſhe be made to have Seven Heads before them, and one after, they will make Nine.

The Seventh Errour, is a charging me again with what he hath done before, *viz.* with great Ignorance, for calling the Eighth King the Eighth Head, but I have already ſhewed his ignorance herein. But, whereas he would make one Head not Idolatrous, becauſe there's but Seven Blaſphemous Heads: I ſay, That then it may be as well, or rather better the *Oſtrogothian* Kings than the Chriſtian Emperors; thoſe Emperors being not wholly free from Heatheniſh Superſtitions, and the like ſpringing up among Chriſtians, of which ſee *cap.* 13. *ver.* 14. But there's no cauſe to infer, that becauſe but Seven Heads are ſaid to be

be Blaſphemous, the other was free from Idolatry; for that other being the Foreign-Head, there was no Deſcription of it intended, only the mention of it and its ſhort continuance was neceſſary for the clearing the Deſcription of *Rome* by Her Heads. And whereas the Dr. makes that Head which he ſuppoſeth not Idolatrous, to be Head of the Empire, but not of the Beaſt: I ſay, That the Empire was then a Body-politick, and conſequently a Beaſt; for a Beaſt, in Prophetick Style, is nothing elſe but a Body-politick, which if ſavage is called Θηριον, if otherwiſe, ζωον, as *cap.* 4. and *Ezek.* 1. But after ſuch blind Arguing, the Dr. Concludes, Who can reſiſt ſo clear Light?

The Eighth Errour he does inſtance in, is in effect a re-inforcing the Sixth. He ſays, *That there's not one half-Penny worth of harm, if the* Oſtrogothian *Kings be not taken Notice of, this Prophecy reſpecting Religion, and not Civil Changes*, &c. He might as well have ſaid that it had been as little harm, if it had taken no Notice of any of the preceding Heads, for they were all Civil Changes as well as this; and if this be not taken Notice of as well as they, the Deſcription of *Rome* by ſo many Heads, is loſt. But to multiply the Number of my Errours, the Dr. does, in the Nineth Place, reiterate what he ſaith, he hath abundantly proved, *viz. That* Θηριον *does*, Stylo Prophetico, *ſignify an Idolatrous Policy*; which Proof, that is ſo abundant in his Imagination, we have ſeen to be nothing in Reality. *Nor does*, ſays he, *my accumulation of ſo many Scriptures, enervate what he hath ſaid, but only intimate the* Male-*Adminiſtration of Affairs*, &c. But the committing of Oppreſſion and Violence by ſuch *Male*-adminiſtration,

ſtration, is much more aptly than Idolatry ſignified by Θηριον. And if, *to do Juſtice and Judgment is more acceptable to God than Sacrifice*, than the contrary doings by ſuch *Male*-adminiſtration, are more likely than Idolatry to give Name to the Beaſt. And whereas he would have Θηριον to ſignify *an Idolatrous Empire Perſecuting the Church*, the ſame Title belongs to the Beaſt under the firſt Heads, when there was no Church to Perſecute.

The Laſt Errour he accuſeth me of, is the caſting an uncivil Reproach on him, in ſaying, That what he calls the plain natural Senſe of that Deſcription of the Beaſt [The Beaſt that was, is not, and yet is] is forc't and even frivolous. But that it was a reproaching or ſlandering him with matter of Truth, appears from what I have ſaid formerly, and ſhall ſay further, &c. And his boaſtful undertaking to prove *my Senſe ſuch, nay, courſly falſe and impertinent*, will prove but, *Parturiunt Montes* ——

Firſt, he ſays, That my affirming [The Beaſt that was] is the *Roman* Empire, whether Pagan or Chriſtian, *is groſly falſe* (*beſides the defect*, ſays he, *in omitting all the preceding Heads*, which yet is no defect, becauſe the naming them alſo was needleſs, there being no diſpute about them, &c.) but all that he ſays for Proof of this, is but a reiterating what he ſaid before, and what I have already anſwered, and ſhall add here, That it appears plainly from that ſaying in *Dan. cap.* 7. 12. *The reſt of the Beaſts had their Dominion taken away, but their Lives were ſpared*, &c. That the Title of Beaſt is given in reſpect of the Politick State, or Civil Power; for when, through the prevailing of the Dominion of the Saints, the Dominion of thoſe Beaſts is taken away,

away, doubtleſs, ſo ſcandalous a Part of it as Idolatry will therewith be taken away, and then there will be the Title of Beaſt given, where no Idolatry to be intended by it. And whereas the Dr. ſays, *That if Idolatry be not of the Eſſence of the Beaſt, it will have Eight Heads, which*, he ſays, *is groſly repugnant to the Viſion*; I ſay, That the Viſion plainly ſhews that there are eight Heads, though only ſeven *Roman*-Heads (*viz.* ſeven Heads of the Beaſt) and the Dr. by this inference, contradicts himſelf (if I underſtand him) making the Pagan and Chriſtian Emperors diſtinct Heads though Idolatry be not of the Eſſence of the Beaſt, whereas before he made them ſo, becauſe it is of the Eſſence of the Beaſt.

Next the Dr. does ſtrangely Aſſert, *That the Incurſion of the Barbarous Nations did but vex, and not deſtroy the Empire*; whenas they erected Ten Kingdoms therein independent on the *Roman*-Authority, till the Pope, by his uſurpt Authority, became the eighth Head of *Rome*, or ſeventh *Roman*-Head. And if they continued *Roman* Laws, in uſe, it was only as they were pleaſed to make them their Laws, by approving them, and giving new Life to them, &c. So that no *Roman*-Laws continued in Force by any *Roman*-Authority; and therefore what ever uſe was made of them, it ſignified no more ſubjection to the *Roman* Empire, than the *Romans* fetching the Laws of the twelve Tables from *Greece*, ſignified their ſubjection to that Empire. And though as the Dr. ſays, *ſeveral Emperors were not of the* Roman-*Blood*, yet they were advanc't to Rule by *Roman*-Authority or Power, without which they could not be *Roman* Emperors; whereas the *Oſtrogothian* Kings were Heads of *Rome* by their own Power, as Fo-

reign Invaders of the Empire, and ſo were not concerned for any *Roman*-Authority to Intitle them to Rule. And as to his ſaying, *That* Theoderick *was ſent as Vice-Roy to* Zeno, I ſay, That he reſiding at *Conſtantinople* in Friendſhip and Favour with *Zeno*, might well be unwilling to engage in ſuch an undertaking, without his Aſſent or Concurrence, leſt he ſhould turn ſo valuable a Friend to become his Enemy; but having overcome *Odoacer*, he Reigned abſolutely as he did, without any dependance on the *Eaſtern* Emperors. Alſo, How could ſuch *Eaſtern* Emperors made ſo by Election (without any pretenſions of Blood, as deriving from ſuch as had been poſſeſt of the whole Empire) have any good claim to the *Weſtern* Empire? But then Thirdly, The Dr. ſays again, *That I am groſly out in affirming the* Oſtrogothian *Kings to be the ſeventh Head of the Empire* (whenas I only affirm them to be the ſeventh Head of *Rome*) *it being plainly ridiculous and impoſſible*, &c. though he hath ſaid nothing againſt my Aſſertion, but what I have ſo fully anſwered already, as to make the ſame appear little better than ridiculous.

He Fourthly affirms it *impoſſible that the Barbarous Nations in ſubjection to the* Roman *Laws ſhould be the Image of the Beaſt*, and that for a ſtrange Reaſon, *becauſe the Image of the Beaſt, is the Image of the Red Dragon*; whereas the Beaſt is the viſible State or Body-Politick which the Empire was formed into, and the Dragon the inviſible Power which did Form and Act the ſame: So that, the Image of the Beaſt muſt be the Image of that Body-Politick. Whereas therefore the Dr. ſays, *That I ſtand much in my own Light, in reſtraining my ſelf to Politick-Laws*,

Laws, not Laws of Religion, I ſay, that my Senſe is reſtrained to the Body-Politick formed by Civil-Laws, what ever they concern; and as to his *having proved before, that the Civil-Law did obtain*, &c. I have anſwered, that ſo far as they did obtain, it was not by any *Roman*-Authority, whereby to make a revived *Roman*-Beaſt. And as to his ſaying, *That* Juſtinian *was not ſo good a* Painter *as to draw a true Image of the Beaſt*, &c. I ſay, It's no matter whether he was ſo or no; for the Image of the Beaſt ſignifies only ſuch a Politick-State as the former Beaſt, formed moſtly after the ſame Laws, whereby to uphold a worldly Form of Government to impugne the advancement of Chriſt's Kingdom. Beſides, what variations there was from the former Laws, it being by the Imperial Authority, which exerciſed the ſame Power over the former Beaſt, it agrees well with the one being the Image of the other; and thoſe corruptions which were uſed in thoſe variations, may ſerve as an ominous ſignification of what would be the conſequence of the revived Ten-Horned-Beaſt and his Image, &c.

The Dr. does Fifthly, infer an abſurd conſequence from my ſaying, That the Image was compleated by making the *German* Emperours (viz. *That then the Beaſt will be revived ſome Hundred Years before its Head*) but I have before ſhewed the abſurdity to be in his Inference, and that the Beaſt is revived by its ſubjection to the uſurpt Authority of the Pope, whereby he became its Head; but the forming the Image to the former Beaſt muſt be after, elſe it could not be by the Popes Inſtigation, nor could he give Life to it, &c. And as to the Dr's ſaying Laſtly, *That the Pope had not ſo little to do as to*

inſpire Life into the Image, if it were a civil Image: I ſay, That notwithſtanding its being ſo, it was his great concern to do ſo; for after the Ten-Horned-Beaſt became ſubject to the Pope, the making and giving Life to the ſaid Image, did render the Beaſt much more ſerviceable to the Pope, for the Supporting him, and impugning the advancement of Chriſt's Kingdom, by Warring againſt the Saints, *&c.* Whereas therefore the Dr. concludes my Senſe of that Deſcription [The Beaſt that was, is not, and yet is] to be groſly and infinitely falſe, the Civil *Roman* Conſtitution never ceaſing to be, *&c.* I ſay, That it muſt needs ceaſe to be when the *Roman* Authority ceaſed, ſo that, whatever *Roman*-Laws continued in uſe it was by Vertue of a Foreign Power, *&c.* Therefore he is infinitely out in that his Aſſertion, and all that he hath ſaid thereon againſt my Remark; and he is no leſs ſo, in affirming my Aſſertion to be *impertinent, in that it gives no Inſtruction concerning the State of the Church as to Religion*, &c. which is an impertinent Objection, there being no occaſion for that Inſtruction here, the preſent ſubject being a deſcribing the State of the Enemies of the Church, the Anti-Chriſtian Powers, *&c.*

Ver. 12. Here's no trifling but what is made by the Dr's. miſrepreſentation; for the plain eaſy Senſe is, That about the ſame time that thoſe Ten Kingdoms become one Beaſt again, by ſubjection to the *Roman*-Authority, under the New Head of *Rome* (the Pope) the Great Captains and Princes of the Barbarous Nations Setled in thoſe Kingdoms, will aſſume the Title of Kings. But Idolatry muſt doubtleſs be the conſequence of thoſe Kingdoms becoming ſubject to the

the Pope, and that is ſufficiently ſignfied (as I have formerly Noted) by the Blaſphemous Heads, &c. Though I do not deny but that Θηρίον may have ſome Reſpect thereunto; So that there's nothing of true Inſtruction in the Dr's Senſe, but what is included in mine, with further Inſtruction alſo. As to his ſaying, *What* Juſtianians *Code hath here to do he knows not?* I ſay, that his Laws did more reſpect the making the Image of the former Beaſt, than the reviving of the Ten-Horned-Beaſt, for that being revived by Subjection to the Pope, it was the obeying of his Laws that made it the revived Beaſt under the New Head. I know not what the Dr. means, by ſaying, That *Theodorick* was appointed King of *Italy* by *Zeno*, before *Juſtinians* Time; his Laws were in time, enough for forming the Image of the Beaſt thereby, and alſo for helping the reving of the Ten-Horned-Beaſt, ſo far as the Pope was pleaſed to make uſe of them, and they were ſo far made uſe of by him, that the Canon-Law was much framed by the Civil-Law. Alſo, if other *Roman* Laws, before *Juſtinians* (which were but a Collection of them) did conduce to the ſame Purpoſe with his, it's the ſame thing.

CHAP. XVIII.

THough by *Michael* be underſtood Illuſtrious Perſons inſtigated and acted by him, yet thoſe Kings and Princes that appeared for the Reformation, are far from being them; thoſe Times being far from ſuch as the Times of *Michael* are deſcribed to be, (*viz.* A Time of ſuch Trouble, as never *Ver.* 1.

ver was, ſince there was a Nation) and from being immediately ſucceeded with ſuch a Deliverance as *Michael*'s Time does iſſue in. But whereas the Dr. does extend the Times of *Michael* to the Affairs of the Sixth Vial, that is very incongruous to make his Time of ſo long extent, as to reach from the Reformation (which according to him, precedes the firſt Vial) to the ſixth Vial; whenas that Time agrees with none of the Vials but the ſixth, which I agree it may concern, but not according to the Dr's Apprehenſion of it; which, if true, is unlikely to cauſe ſuch Commotion as is in *Michael*'s Time to fall out. I take therefore his troubleſome Times to ſignifie the great Stirs and Commotions that will be, by reaſon of the Preparation againſt the Battle of the Great Day of God, through the Inſtigation of the ſeven Thunders on the Lyons roaring of the one part, and the three Unclean Spirits, *cap.* 16. 13. of the other part; and the Tranſactions of the ſeven Thunders, and other Management of Affairs in order to the Battle, I take to be ſignified by *Michael*'s ſtanding up, *&c.*

Ver. 2. What a ſtrange Aſſertion is it, to ſay, *That* Babylon *is undoubtedly ſaid to be the Habitation of Devils, after ſhe is utterly overthrown and brought to Ruine!* (As if ſhe could then be *Babylon* ſtill) *And that becauſe the haunting of Devils and Unclean Birds, is the Character of ſuch Places, and alluded to here*; whereas, whatever Alluſion there is to thoſe Creatures haunting ſuch Places, yet here being underſtood filthy obdurate Members of Anti-Chriſt, which *Babylon* is ſaid to be the Hold and Cage of, ſhe muſt continue in a Condition capable of being ſo; and the Alluſion may be as well to the ſo haunting

haunting the Ruines of a City that is but partly ruined; or one but partly ruined, may ſo allude to one wholly ruined. But the Dr. does ſecond this ſtrange Aſſertion with another that is ſtranger, *viz. That the Voice from Heaven*, Ver. 4. *to warn the People of God to come out of* Babylon, *does Anſwer to the Voice of the firſt Monitory-Angel*, cap. 14. Whenas the ſaid Voice, *ver.* 4. does plainly reſpect the ſame Time with the Voice of the Great Angel in this Verſe, in Reference to which, it's called another Voice; and the whole Coherence of the Diſcourſe does ſhew, That it reſpects the ſame Time, and ſuch a Meaning as the Dr. gives, would be abrupt and ſenſeleſs. For after the Angels proclaiming the Fall of *Babylon* here, by reaſon of her Corruptions, *&c.* the Voice, *ver.* 4. does admoniſh the People of God to come out of her, leſt they partake of the following Judgments ſuddenly to be executed upon her, for the ſame, and alſo are bid to reward her as ſhe had rewarded them, *&c.* and therefore muſt reſpect ſuch Times, when the Evils they ſuffered from her are over, and when ſhe is to receive the Reward of thoſe, and her other Sins which reach up to Heaven, *ver.* 5. Therefore the Deſcription of ſo compleat an Overthrow of *Babylon*, does not ſhew, *That the bidding to go out of her is before her Fall*, but that it's before the Deſtruction ſuddenly coming upon her for her Fall by her ſo great Corruptions, *&c.* But further, that Admonition of the firſt Angel, *cap.* 14. was but a cautioning againſt thoſe Corruptions they were fallen into, and an Exhorting (with ſome Chaſtiſements alſo to deter them from continuing in them) to prevent ſuch Judgments, which attend ſuch doings. But the Voice, *ver.* 4.

does

does import not only a falling into ſuch Corruptions, but a being fallen by them, and ſpeedily to receive the Reward of them, ſuch as ſhall be their utter Ruine. And all the Pretence the Dr. hath for ſo great Incongruities, is his fancying here a *Hyſterology*, which there's no Colour for. For that is, when in order to the finiſhing one Viſion, before the beginning of another, things of a latter Time, which the firſt Viſion reach't to, are related before things of a former Time in the ſucceeding Viſion. But here's no Appearance of any ſuch thing: Therefore, though the Dr. ſays, *That ſuch* Hyſterologies *are frequent*, yet he would not inſtance in any of them, leſt it ſhould appear how groundleſly he applys them.

Ver. 3. The long *Threnodia* of the Merchants here, is not related in Reference to them, but thereby to ſet forth the Pomp, Splendor, and Delicacy of *Babylon*, (whereby ſhe did ſo inrich the Merchants by her Traffick with them, as to make them lament her Fall) that is, how ſhe lived to the Height of all Carnal Enjoyments, and therewith corrupted the Nations ſhe Ruled over, though ſhe pretended to be the Spiritual Spouſe of Chriſt; which is Material to be taken notice of, as well as thoſe other Affairs of her and the Anti-Chriſtian Powers, which are ſo much the Subject of this Opened-Book-Prophecy. And therefore the plain Literal Senſe, in which I take this Verſe, and the long *Threnodia* following, is ſo far from being ſapleſs, in Compariſon with the Dr's Parabolical Senſe, that it's of much greater Import than his, it giving an Account of the Whoriſh Arts of *Babylon*, in richly adorning her ſelf, and living deliciouſly, whereby to corrupt the Kings of the

the Earth, to commit Fornication with here, &c. and ſo diſcovers one great Means, whereby ſhe introduced thoſe Abominations, which the Doctor would have here parabolically ſignified; which, as there's no Ground for it from the Text, ſo there's no need of it, the ſame being elſewhere ſufficiently ſignified in this Book. As to his Asking, *What Juriſdiction hath* Rome, *as a Secular Trading City, over other Trading Cities of the Empire?* I ſay, That ſhe hath otherwiſe ſuch Juriſdiction over them, as to make them eaſily led by her Example, eſpecially in things which they are naturally ſo prone to, and which ſhe uſeth ſuch bewitching Arts to allure them to. I Agree with him, *That* Babylon *ſignifies a State or Policy, as well as the New* Jeruſalem; but what Advantage that is to him, I underſtand not, it being ſuch a Corrupt State, and thereby, the Material City, ſuch a Sink of Wickedneſs, as will bring utter Deſtruction on both. He Asks again triflingly, *Are Secular Merchants ſuch profound Magicians, or ſo concerned to ſuck the Blood of Saints and Prophets?* What hath been ſaid intimating any ſuch thing? But they ſupply *Babylon* with ſuch Merchandize as ſhe converts to ſuch Whoriſh Trinckets, wherewith to allure and deceive the Nations, &c. So that my Senſe, which the Dr. calls overmuch Home-ſpun and Secular Conceit, is both the eaſie and natural Senſe of the Text, and of weighty Import; whereas his Senſe, which he calls Parabolical, is rather Chymerical, having little beſides Fancy for its Support.

The Dr. ſays, That for his Parabolical Senſe in this prolix *Threnodia*, he hath declared ſufficient Reaſon, he hopes, *ver.* 3. The Inſufficiency whereof hath been there laid open. *Ver.* 17.

CHAP. XIX.

Ver. 1. THE Four Firſt Verſes do not only contain a Doxology for the Judgment on *Babylon*, but alſo and cheifly, for the Salvation obtained (as appears, *ver.* 1. *by the Voice of much People in Heaven, ſaying, Alleluja, Salvation, Glory and Honour*, &c.); for wherfore ſhould they be ſo much concerned to rejoyce at the Judgment, but in Reſpect of the Great Deliverance and Bleſſings, which befel them thereby? Therefore in Purſuance of the ſame Doxology, there comes a Voice from the Throne, *ver.* 5. ſaying, *Praiſe our God all ye his Servants*, &c. And in Anſwer thereunto, there is, *ver.* 6, 7. *An Alleluja for the Lord God Omnipotent his Reigning, and the Marriage of the Lamb being come*, &c. So that the ſame Matter of Joy appears to be intended in the ſeven firſt Verſes, *viz.* The Kingdom of God its being come; which is doubly conſidered, *viz.* In Reſpect of the Evils it Delivers them from, and the Bleſſings it brings upon them: But whereas the twenty-four Elders, and four Beaſts, did, *ver.* 4. fall down, *&c.* upon the Doxology in the preceding Verſes, it ſeems to ſignifie the Doxology to be from thoſe whom they Repreſent. And whereas the Exhortation to Praiſe God, *ver.* 5. is to all the Servants of God, and all that fear Him, *&c.* This ſeems to be of a larger Extent, according to the Senſe given in my Remark, and therefore is Anſwered, *ver.* 6. with the Voice of a great Multitude, as of many Waters, *&c.* And this is further Confirmed from the Voice, *ver.* 1. being ſaid to be of much People in Heaven, *viz.* In the Heavenly State of the New *Jeruſalem*, (the Time of which being then upon

on commencing, the Lambs Wife having made her ſelf ready) whereas the Multitude, *ver.* 6. are not ſaid to be there. And as there's no Regreſs in the ſeven firſt Verſes, ſo there's no Appearance of any in the three following Verſes. And the Dr. is widely out, in making the Marriage of the Lamb, to be the Converſion of the *Jews*, the firſt not being till after the ſeventh Vial, whenas the latter does, according to him, ſynchronize with the ſixth Vial.

Though the Acceſſion of many Kings to the Kingdom of Chriſt, does bring many Crowns with them, whether the Kings yield voluntarily to him, or by Force; yet, What is this to the Dr's Expounding this Verſe of the Kings of the *Eaſt*, viz. The *Jews* (according to him) a ſcatter'd Nation, that hath no Kingdoms to bring to him, nor are concerned in any Crowns, further than they receive them from him, according to the Senſe of the Crowned Elders, *&c.* *Ver.* 12.

Though White Linnen cannot ſignifie a Carnal War, as the Dr. calls it, that is a Real War, in the Literal Senſe, yet it may ſignifie the Holineſs and Righteouſneſs of the Warryers in ſuch a War. How ſtrangely therefore doth the Dr. ſay, *That if ſuch War was meant, it would have been ſaid that they were Cloathed in White Armour*, &c! Which, as there's no Authority for applying the ſame Signification to it, as to White-Linnen, ſo it will not with any Congruity bear it. Alſo, *our* Saviour's *Veſture dipt in Blood*, ver. 13. *and his judging and making War in Righteouſneſs*, ver. 11. does ſhew it to be a Real War of executing Judgment, *&c.* *Ver.* 14.

The ſharp Sword iſſuing out of the Mouth, *&c.* may ſurely ſignifie the Sentence of Judgment without any Reference to the Place where it's given; nor *Ver.* 15.

needs any ſuch Solemnity of Place be uſed, by him who needs not to make uſe of any Council of War, &c. As to the Dr's making the οἱ λοιπαὶ to ſignifie the Infidel Party, I have already ſhewed the Groundleſneſs of it. As to the Second *Pſalm*, there's plainly no other Senſe intended in it, but what I have applyed to it, which if it be in ſome Senſe applicable to *David* the Type, yet it's mainly underſtood of Chriſt typified. But as for any ſuch Spiritual Myſtical Senſe as the Dr. fancieth to be intended, it's meer Imagination. For though his Kingdom of Ruling among his Saints, is Spiritual, yet he does Rule over his Enemies with another Power, and it's that Power which is ſpoken of, *Pſal.* 2. Nor does the Text here run upon any ſuch Myſtical Senſe, as the Dr. fancieth; the ſharp Sword out of Chriſt's Mouth, and alſo White-Linnen Cloathing of his Followers, ſignifying only what is expreſt, *ver.* 11. *viz.* That he does in Righteouſneſs judge, and make War, but the whole Viſion does import, that it's a Real War in the Literal Senſe. And what a pritty Criticiſm does the Dr. produce, *viz.* Inſtead of, *Reges eos*, *Pſal.* 2. 9. he would render it, *Conteres eos*, and fancieth this to countenance his Conceit of Contrition. But this will neither agree with the following Words [With a Rod of Iron]; nor with the next Words, *Thou ſhalt daſh them in pieces like a Potters Veſſel*; nor with the reſt of the Pſalm, which exhorteth Princes to ſubmit to Chriſt, for fear of his Wrath, &c. What he ſays further here, either concerns what hath been ſufficiently ſpoken to, or is ſuch ſtrange Confidence as he hath oft amazed us with.

Ver. 16. That the Thigh is a Symbol of Generation, is agreed, but that it ſhould be therefore ſo of Pedi-

gree

gree and Genealogy, is an Inference that I think will down with few beſides the Dr. There's much difference between generating and being generated, or being a Father and being a Son. Beſides, taking it to Symbolize Generation, it will ſo correſpond with the ſame Writing upon the Veſture, and with the Crowns upon the Head of this Rider on the White-horſe. Which Writing and Crowns, I take to be adorning Symbols of his Victory over the worldly Princes whom he ſubdues to the wholly putting down their Authority, or to the making them do Homage to him, but that his Writing on his Thigh denotes his Spiritual Offſpring, whom he makes Kings and Prieſt's, *&c.*

How groundleſs is the Dr's. Aſſertion, *That the Sun does not ſignify the Legiſlative Power, unleſs it be Monarchical!* Is not that Power in all Governments, as well as in Monarchies, the Life of the Body-Politick, enlightening and invigorating all the Affairs thereof? So that, the Sun is a Symbol of that Power wherever reſiding; though I might admit the Dr's Senſe of it without any prejudice to my Remark, Chriſt being a Monarch, but ſuch whoſe Kingdom is not of this World, though in it. But next, To what purpoſe does the Dr. ſay, *That to a Carnal Eye the Victory could not appear ſo ſure on the Evangelical Parties ſide, and that it could not be fore-told by a Polititian?* It's no matter what a Carnal Eye, or Polititian could ſee or foretell: They may be covered with the groſs darkneſs ſpoken of, *Eſay* 60. 1, 2. when the Glory of the Lord is riſen upon his People. But ſuch will then be Aſcendent State of Chriſt's Kingdom as to become viſible to all, and the future Succeſs thereof will be unqueſtionable to all who have an Eye of Faith to fore-ſee the ſame, and doubtleſs will be apprehended by many more, *Ver.* 17.

more, though their obdurate Impenitence make them little affected therewith. As to the Dr's little Army called μικραν δυναμιν, and the marvellous Effects he fancieth of their zealous Preaching, there hath been enough ſpoken of it formerly. Then ſays he, *To make the Angel that ſtands in the Sun to ſtand in the Perſon of Chriſt, ſeems rude and incongruous*; but [in the Perſon of Chriſt] is the Dr's Expreſſion, not mine. I ſay only, that the Angel, in the Power of Chriſt, ſtandeth, &c. What a ſtrange fancy is his making the invitation here to anſwer to, It's done, *cap.* 16, 17! whenas, this is an invitation to the Battle, &c. but that ſaying is after it, ſignifying the effect of it. Beſides, What agreement is there between this Invitation and It's done? Alſo, the one is delivered by an Angel, and the other comes from the Throne. What the Dr. ſays here of the Infidel-Party, hath been more than once ſpoken to already. Next, he Aſſerts that for wonderful good Reaſon, which I have Noted in my Remark to be wonderful for the contrary, and Defends it by ſaying, *That the Fowls could not feed on the Beaſt and Falſe Prophet, before their being caſt into the Lake of Fire, becauſe they are taken and caſt alive into the Lake, and Fowls do not ſeize on Men before they be dead.* But the feeding of the Fowls is at the Victory over all the Military Forces of the Beaſt and Falſe Prophet, which when deſtroyed, then their whole Politick State becomes after diſſolved, they having loſt all their Forces which upheld it. And this diſſolution, will be ſo abſolute and entire an aboliſhing of the ſame, and that with ſuch zeal againſt their Abominations and Corruptions, &c. as is aptly ſignified by caſting them alive into the Lake, &c. And this Senſe of their being caſt into the Lake, &c. does well agree with

with the Fowls feeding on them then alſo. And their feeding may alſo extend to the remnant ſlain with the Sword, &c. not in preying upon them, as on the reſt, but in reſpect of their being concerned in the joy at their Converſion, and benefited by the free benificence which is like to be the Fruit thereof.

The Fowls of the Air feeding upon the Fleſh of the ſlain does chiefly at leaſt, import a preying upon them. How unapt a Symbol therefore muſt this be to ſignifie only (according to the Dr.) the Angels rejoycing at their Converſion! Beſides, How can the Fleſh of Horſes be ſo fed on? But the Dr. would evade ſo plain an expreſſion, by ſaying, That the Fleſh of Horſe-men is only here ſignified by an ἐν διὰ δυοῖν (ſee his Expoſition) which cannot be but the Horſes muſt be included as well as the Men; for one thing cannot be ſo ſignified by two, unleſs it comprehend or extend to them both, &c. Then again, *the Kings and Captains and Mighty Men*, are not ſo likely to be of the converted; *not many Mighty, not many Noble are called*: So that, if the Anti-Chriſtian Party ſhall prove ſo obdurately impenitent, it's likely to be moſt verified of thoſe of that high Rank among them. Beſides, *The Fleſh of all Men both free and bond, ſmall and great*, are Expreſſions too large to be underſtood of the converted, they comprehending the obdurate Party as well as others. Alſo this Prophecy anſwering to that againſt *Gog*, Ezek. 39. *there every Ravenous Bird and Beaſt of the Field* does anſwer to the Fowls here, and therefore they cannot ſignifie Angels, &c. and they are ſaid there to feed on Horſes and Chariots as well as on the ſlain, &c. which cannot ſignifie the converted, &c. nor can *Gog* Typifie them, being Propheſied of as an Enemy to be deſtroyed, &c. So that various incon- *Ver.* 18.

incongruities do attend the Dr's. Expoſition, which he fancieth to be ſo clear, and without Exception. But then my Senſe ſeems improbable to him; Firſt, becauſe *there's no Example of Fowls ſignifying preciſely ſo as*, &c. But my Remark does inſtance in wicked Men being, in this Book called *unclean Birds Caged up in Babylon*, and then ſurely Fowls flying in the midſt of Heaven, may as aptly ſignifie Noble Vertuous Perſons of ſublime Spirit, *&c.* And what Example can the Dr. produce for his making the Fowls feeding on the Fleſh of the ſlain, ſignify the Angels rejoycing at the converted?

A Second improbability which the Dr. apprehends in my Senſe is, *That ſuch Noble Vertuouſly diſpoſed Perſons ſhould not then be in a State of Faith, and therefore indeed Infidels ſuch as meer Deiſts are, who are not ſo properly of the Anti-Chriſtian as the Dragons Party.* But this is an Inference far from what I underſtand by thoſe who are not in a State of Faith, and ſuch as ſhews how little he underſtands that State, in that he can find no *medium* between it and a meer Deiſt or Infidel; as if all Profeſſors of Chriſtianity were in that State, though they continue in a like Worldly State as before. By a State of Faith I underſtand, that State of Life which Believers are called to enter into by Faith in Chriſt Jeſus, whereby they ceaſe to be of the World, and become Members of the Kingdom of Heaven, *&c.* Such will be all the Citizens of the New *Jeruſalem*, of whom it's ſaid, *That they have right to the Tree of Life, and ſo enter through the Gates into the City.* And ſuch are all thoſe written in the Book of Life, who Worſhip not the Beaſt, *cap.* 13. 8. but gain the *Victory over him and his Image*, cap. 15. ver. 2. *and ſo are redeemed from the Earth following the Lamb wherever he goeth*, &c. *cap.* 14. *ver.* 4. Now, none being able

able to enter into this State, but as they are called and regenerated into it by the Grace of God, I underſtand here by Fowls, thoſe who, though they have not attained to this State, yet may not only profeſs Chriſtianity, but really believe and approve the things it teacheth; but as to being able to yield obedience thereunto, are in ſuch a Legal State as I underſtand to be ſignified by the Name of God, *cap.* 13. 6. being not regenerated into that Life of Faith, whereby we *receive Power to become the Children of God born of him*, and ſo have *his Righteouſneſs revealed in us from Faith to Faith.*

I have formerly, *cap.* 7. *ver.* 9. inſtanced in Prophecies in this Book, which reſpect the Affairs of the other Life, and *cap.* 20, 21. *The Devil is ſaid to be caſt into the Lake of Fire where the Beaſt and Falſe Prophet are*; which being to be underſtood of him in the other Life, muſt be alſo of them, they being caſt into the ſame Lake. And ſo it's alſo underſtood of all, who at the General Reſurrection are caſt thereinto. But I do agree with the Dr. in my Remark, that the caſting the Beaſt, and Falſe Prophet into the Lake of Fire, does alſo ſignifie the abſolute Diſſolution and Aboliſhing of their Power; onely whereas I add, that it ſignifies alſo the Zeal wherewith the ſame will be done, which doubtleſs, will be true in Fact, and makes the ſo deſtroying of thoſe Powers, more aptly ſignified by their being caſt into a Lake of Fire; yet the Dr. cannot allow of it, *as knowing no Example for it in the Interpreters of Prophetick Symbols*, and yet he does produce a very good Example for it in *cap.* 17, 16. where the Kings (or Ten Horns of the Beaſt) their deſtroying the Whore, is ſignified by their *Eating her Fleſh, and* *Ver.* 20.

Burning her with Fire. And this caſting into a Lake of Fire, is of the ſame Import with the burning with Fire, both ſignifying the Zeal of thoſe Miniſters of God's Wrath, *&c.* And *Eſay, cap.* 66. 24. does countenance the ſame; and it's the ſame which is ſignified by the Body of the Beaſt being deſtroyed, and given to the burning Flame, *Dan.* 7.

Nov. 21. The Dr's. Conceit of three Parties here is very extravagant, as is before ſhewed. That the Great City, viz. *Babylon*, will at the Seventh Vial be divided into three Parts, is very plain, *cap.* 16. 19. and to ſuppoſe another City to be there intended, as the Dr. fancieth, is a meer Dream. And thoſe three Parts are in this Viſion (which he agrees, does ſynchronize with, and ſignify the ſame with the ſeventh Vial) diſtinctly mentioned, *viz.* The Beaſt, Falſe Prophet, and Remnant, *&c.* And the Dr. may as well make all the Anti-Chriſtian Powers (*viz.* The Beaſt, Falſe Prophet, and Dragons-Party) but one Party, as to make the Beaſt and Falſe Prophet but one Party, they being every where ſo diſtinctly reckoned, as being different Beaſts or Body-Politicks. And whenas they are ſo plainly two Parties, What Senſe is there in his ſaying, *That their undergoing the ſame fate does make them lookt upon but as one Party?* The Anti-Chriſtian Powers therefore are both compoſed of and divided into three Parties, and the Beaſt and Falſe Prophet are two Parties in each; and ſuch of the Draconick Party as continue impenitent with the Beaſt and Falſe Prophet, muſt undergo the ſame Fate with them, of being caſt into the Lake of Fire, *&c.* and ſuch of the Beaſt's and Falſe Prophet's Party as become penitent, will be of the Remnant Party who *are ſlain with the Sword iſſuing out of the Mouth*, &c. Whereas, it's

a ſtrange ſuppoſition of the Dr. that the Beaſt and Falſe Prophet ſhould prove ſo impenitent, and the Draconick Party ſo Penitent; that the caſting into the Lake of Fire ſhould only concern the former, and the ſlaying with the Sword of the Mouth, only the latter. And as ſtrange is his making the Dragons Party to be Deiſts and Infidels, whenas they (as formerly ſhewed) may be as much Chriſtians in Profeſſion, as the Parties of the Beaſt and Falſe Prophet; and thoſe Parties, though Chriſtians in Profeſſion, may abound with Atheiſts, Deiſts, and Infidels, as much as the Draconick Party.

CHAP. XX.

THat there ſhould be ſuch a neglect of the execu- *Ver.* 1.
ting of the Laws of God in thoſe times, when they ſhall be ſo freed from Temptations to divert them from it, and when their preſent, as well as future happineſs, will depend upon it, and when the Rulers ſhall be acted by that Spirit which will wholly diſpoſe them to it, is a very extravagant conceit; and ſo is that (as I have ſhewed) upon which it's grounded, *viz.* that the *Philadelphian* and *Laodicean* Church ſignify the Millennial Times. And little leſs, is, the Dr's. thinking it a meer preſumption to affirm, that then there will need no Laws but the Bible (that is, as to the Affairs of Religion and Adminiſtration of Juſtice) as if God, who in order to the Eſtabliſhing the Kingdom of Heaven on Earth (that his Will might be done on Earth as it is in Heaven) ſent his Son to make known his Will to the World; had been a deficient Law-giver to that purpoſe; or as

if Chriſt (the Faithful and True Witneſs, who made known and declared all that was commanded him of his Father) had been failing in diſcharging the Duty whereon he was ſent. And how does the Dr's. being ſo much for other Laws beſides the Bible, agree with his objecting againſt the largeneſs of it, and his being for a clear Abridgment of it? Which Abridgment, with the Senſe of it, he would have agreed, by a *truly Holy, Infallible, Oecumenical Council*, &c. But all Scripture being given for Inſtruction and Edification, ſurely that Spirit, by which it was Written, could and did deliver it as advantageouſly to that end, as is likely to be done by any ſuch Council: But then, How will the Dr. have it underſtood that ſuch Council is infallible, that Obedience may unqueſtionably be yielded to it? And ſo long as Men of ſuch Spirit bear Rule in the New *Jeruſalem*-State, What Need will there be of any ſuch Council-Determinations, being they will Act as Righteouſly without them, in their executing the Laws of God, as they can do with them; but if there ſhould be ſuch a degenerating then of Rulers, as the Dr. fancieth, they may pervert the Determinations of Councils, as well as Scripture it ſelf.

He proceeds, *But to leave things in a ſcattered Way to the Spirit of Rulers, is inſtead of erecting an Holy City or Polity, to leave all things to the Diſorder and Confuſion of Enthuſiaſtick Anarchy.* But is the leaving Things to that Spirit of God, which will then Rule the Rulers, a leaving Things to ſuch Diſorder and Confuſion? As to his ſaying, *That it's very conſentaneous that the Martyrs ſhould be ſentenced to Heaven at the firſt Reſurrection, in Glorifyed Bodies, as well as the Devil about the ſame Time to be ſentenced to Hell:*

I ſay,

I ſay, How is he then ſentenced to Hell? He is then indeed bound in the Bottomleſs-Pit from doing Miſchief, *&c.* but his caſting into the Lake of Fire and Brimſtone (which is the Hell-Torments to be oppoſed to the Enjoyments of Heaven, *&c.*) is not till after his Looſing at the end of the Thouſand Years, and his Infernal Confinement, during thoſe Years, will be ſurely more conſentaneous with the Saints Being, during the ſame Time in the oppoſite State of Rule, which he is then faln from, than with their being in Heaven, *&c.*

I ſuppoſe not an Equality of the Dr's fancied Intervals, *&c.* but my Objection in this Remark is deficiently urged; for it's but two or three of his Thunders that take up the Thouſand Years; and then ſurely, one of them being ſpent in making Laws, though much ſhorter than the reſt, will be a large Time to be ſo employed; eſpecially, when there will be ſo little Occaſion for them: As to that *Jeruſalem*-Polity, which he aſſerts, I ſhall not Conteſt about Words, ſo long as the thing be granted which I Contend for; But I take Politick-Government in the ſame Senſe, in which it's taken in all Worldly-Governments, and ſo ſtands in Oppoſition to the Millennial Government, in like Manner, as the Legal *Judaical* State does to the Spiritual Chriſtian Diſpenſation. And as the latter hath it's Laws as well as the former, but to be fulfilled by the Guidance and Power of the Spirit of Life (without which there can be no Righteous fulfilling of them); ſo thoſe Righteous Laws executed by the Guidance and Power of that Spirit, will be the onely Rule of Government in the Millennial Reign. But what Spiritual Laws the Dr. fancieth, ſhall be made by *Ver.* 2.

his

his inſpired Council, I cannot imagine, and doubtleſs, it's no better than a Dream, as is his whole Conceit of the ſeven Thunders: For he agrees here, that the Law is not made for the Juſt, but the Unjuſt; Thoſe who are a Law to themſelves, and have that Anointing in them, as not to need Mans Teaching, they cannot want any Law for the Reſtraining and Guiding of them. And this will be much more true in thoſe Spiritual Times, ſo enlightned with the Light of Life, by drinking of the Waters of Life freely, as not to need the Light of the Sun or Moon, *&c.* the former Politick-Lights of the World. So that, the onely Occaſion he can find for ſo large a time being ſpent by an infallible Oecumenical Council, in making Spiritual Laws, *is to bind the Devil, and all that truckle under him*, whenas the Common Politick-Laws are uſually effectual enough to that Purpoſe, when duely executed. But the great Defect in all Worldly Governments, is a Want of a Spirit in the Rulers to be able duely to execute Righteous Laws; which, where it is, there will be little Want of ſuch Laws, whereas they without it prove of little Effect: For as the Sun may give Light at ſuch a Diſtance, as to afford little or no Heat; but when it's ſo near as to yield Heat, it cannot fail of giving Light therewith: So, though there be a Light or Knowledge of Juſtice and Equity, where there wants a Spirit or Life, to act accordingly, yet there cannot be that Spirit or Life, but it will be Accompanyed proportionably with Knowledge and Judgment, ſo as to have little need of Laws for direction. And therefore, What need can the Millennial Rulers have of making Laws for them to Govern by, when they ſhall have that Spirit

Spirit of Judgment and Righteouſneſs dwelling in them, deſcribed *Eſay* 11. 2, 3, 4, 5. So that, all the Dr. ſpeaks here about Law-making, is but vain Imagination, and does as little agree with himſelf as with the Truth. For he agrees the Millennial to be a Spiritual State, and ſays, *That there will be no Laws then, but what do really ſerve for the Security of the Government, Purity of Gods Worſhip, and real Good of the People*; but cannot ſhew what need there will be of any Laws to thoſe Ends, beſides the known Laws of God duely executed, as they will then be. Whereas I ſay, in my Remark, That all other Laws (*viz.* beſides the Law of God) will be but the light of the Sun and the Moon, which they ſhall have no need of, having the Glory of God and the Lamb to be their Light; the Dr. ſays, *That this is magnificent enough, but empty, and that he hath anſwered it already upon the foregoing Remark*; but indeed hath not returned any valuable anſwer to it (nor was it there to be anſwered); but thus does he make light of ſo Illuſtrious a Character which the Scripture gives of thoſe Times. And whereas he ſays, *That I do only declare, not prove, that there will be no declenſion in the Millennial State*; I do here give a much more ſatisfactory Account otherways of Satans looſing, and have ſhewed ſufficiently before, that the *Philadelphian* and *Laodicean* Epiſtles do not belong to the Millennial times, and alſo anſwered his Objections of the unreaſonableneſs, to imagine, that God ſhould looſe Satan to diſturb the Affairs of the Church, if they had not merited ſuch Judgment, &c. He does untruly intimate that I ſuppoſe, that there will be none but meer Saints where Saints live, and that they will be free from all Temptations when the Devil is bound. But as

the

the Saints or Citizens of the New *Jeruſalem*, are likely to be wholly kept (as I have formerly ſhewed) from any ſuch change or degenerate Condition as the Dr. does imagine; ſo when ſo great temptations from the thraldom and deceipt of the Devil ſhall be removed, and the moſt advantageous means uſed to make men good, the evil courſes of wicked men muſt needs be much abated, eſpecially, when it will ſo much concern their Reputation and worldly Intereſt, the more innocently they live.

Ver. 3. What a trifling Queſtion does the Dr. ask here concerning the old Serpent! Why did he not ask alſo whether the Beaſt and Falſe Prophet caſt into the Lake of Fire, *&c.* whereinto the Devil is alſo to be caſt, ſhall not joyn alſo in the Doxology, *&c?* There's ſurely a wide difference between the wicked in a probationary State, and thoſe in a State of final condemnation, *&c.* and the words [every Creature, *&c.*] can only extend to thoſe capable of being concerned in the bleſſings of thoſe Times. But if the wicked ſhould then meet with ſuch rigorous uſage as the Dr. imagins, they would be as little diſpoſed as the old Serpent to joyn in the Doxology. But they will doubtleſs find ſuch uſage as will diſpoſe them to it; which diſpoſition is like to be much heightened, from the Peace and Plenty of outward Bleſſings which will attend thoſe Times. For as Sin brought a curſe upon the Creation, ſo the flouriſhing State of Righteouſneſs then, is likely to be accompanied with that Renovation of the ſame, as in a good meaſure at leaſt to recover it from its curſe. The Dr. next ſuppoſeth, that I will not adventure to Aſſert, *That all who dwell in the ſame Countries with them who belong to the New* Jeruſalem, *will be delivered from the bondage of Corruption.*

To

To which I ſay, That if he means thereby (as he muſt to ſpeak Senſe) all thoſe who are ſubject to the Government of the New *Jeruſalem*, they will undoubtedly be delivered from that Bondage of Corruption which People formerly groaned under (during the Reign of worldly Powers) though they be not Saints to become Members of that City. For inſtead of the thraldom they formerly underwent, and ſuch rigid Laws as the Dr. fancieth for bridling them, there will be all gentle, yet moſt advantageous means uſed, to reſtrain and prevent their being led by temptations into evil ways, and to diſpoſe them to the moſt ſober and comfortable ways of living they are capable of. Not but that ſeverity will be alſo uſed, ſo far as it is needful for preventing their doing evil, or ſuffering wrong; even to the inflicting of death, for ſuch Crimes as ought by the Law of God to be ſo puniſhed. But there's likely then to be little occaſion for ſuch Puniſhments, the State of thoſe Times will ſo conduce to the preventing ſuch Crimes as ſhall deſerve them. How groſly does the Dr. in the next place violate, *Rom.* 8. &c. in ſaying, That it refers not to the Millennium, but to the Reſurrection; whereby he makes the Creature (which is plainly meant of the whole Creation, ſubjected by the corruption of Sin, to the bondage of Satan) to ſignifie the Servants of God, who are raiſed at the Reſurrection to everlaſting Life; whereas it's ſaid, *The Creature waiteth for the manifeſtation of the Sons of God* (and ſo muſt needs ſignifie a diſtinct Party from that it ſo waits for) and alſo, *That it ſhall be delivered from the bondage of Corruption into the glorious Liberty of the Sons of God*, and ſo muſt needs be diſtinct from thoſe, by whoſe

means, and into whoſe Liberty it becomes delivered. Alſo, what *Paul* calls Creature, he after calls the whole Creation, and that in oppoſition to them who have received the firſt Fruits of the Spirit, and who thereby wait for the Redemption of their Bodies at the Reſurrection, as the other wait for their Redemption from bondage, &c.

Ver. 4. The Words, *If we ſuffer we ſhall Reign with him*, do appear by the preceding Words, *If we be dead with him, we ſhall live with him*, to ſignifie only, that they ſhall be raiſed to a triumphant State over their afflictions, and ſo are of the ſame import with the next cited Words by the Dr. *viz. If we ſuffer with him, we ſhall be alſo glorified with him*; which ſignifie nothing of Reigning, &c. And as to Chriſt's ſaying, *Come ye Bleſſed of my Father, inherit the Kingdom*, &c. that imports no Reigning of them there, but only their bleſſed State in becoming Members of that Kingdom, ſo called from God, being the only King or Ruler there, or *All in all*, 1 *Cor.* 15. 28. For though there be ſeveral degrees of Saints there, yet in that conſummate State (where they become perfected in the knowledge of God and full communion with him) what occaſion can there be for their Ruling over one another, and not living only in an immediate ſubjection unto him. Therefore ſays the Apoſtle, 1 *Cor.* 15. *When Chriſt hath put down all Authority and Power, all Enemies under his Feet, and alſo hath deſtroyed the laſt Enemy, Death* (and ſo hath compleated the Redemption of his Servants from all former ſubjection) *then he ſhall deliver up the Kingdom to his Father, and become ſubject to him who put all things under his Feet, that God may be all in all.* I ſee no ground therefore for affirming a Polity in Heaven,

Heaven, which the Dr. ſays certainly there is, and imagins that Martyrs may have ſeveral Provinces to Rule over in the *Briathick* State, intruding into thoſe things which he hath not known, *&c.* And as little account is there to be given of the Martyrs being Prieſts in Heaven, yet they who have part in the firſt Reſurrection, are ſaid to be Prieſts of God, *&c.* ver. 6.

If the Ancient Fathers did hold, that the Heavenly State was attainable before the general Reſurrection, they ſeem to be out in that as they were in other things. Our Saviours ſaying, *John cap.* 5. 28, 29. and *cap.* 6. 39, 40. does intimate no Reſurrection to eternal Life till then; and ſo does the Parable of the Sheep and Goats, *Mat.* 25. and alſo his Promiſe, *Luke* 14. 13, 14. to thoſe who Feaſt the Poor, *&c.* *That they ſhall be recompenſed at the Reſurrection of the Juſt.* So alſo does *Paul*, 1 *Cor.* 15. 23. *Every Man is to be raiſed in his order, Chriſt the firſt Fruits, and after they that are Chriſts at his coming*; and in 1 *Theſ. cap.* 4. *ver.* 14, 15, 16, 17. he clearly ſets forth the ſame; and *Peters* ſaying of the Elect being *kept by the Power of God through Faith unto Salvation ready to be revealed at the laſt Time*, is of the ſame import, as alſo is that of *John*, *Little Children abide in him, that when he ſhall appear we may have confidence and not be aſhamed before him at his coming.* Alſo the firſt Reſurrection of the Martyrs, and the ſaying, *That the reſt of the dead lived not till the Thouſand Years was ended*, does ſhew that the Martyrs attained not to the Heavenly State before the firſt, and none elſe till the ſecond Reſurrection, and therefore that the firſt Reſurrection muſt be according to the Senſe of my Remark; for if it be to the Heavenly State, Why was it

not before as well as then? For they hold a preſent paſſing out of this Life unto it, who hold it attainable before the general Reſurrection. And though the laſt Day (or Day of Judgment) reacheth from the beginning of the Millennium to the end of the World, yet the general Reſurrection is not till the end of the Millennium. And of thoſe who are partakers of the firſt Reſurrection, it's ſaid here, *I ſaw the Souls of them, and they lived and Reigned*, &c. which plainly intimates a diſtinction from the general Reſurrection, when the Bodies ſhall be raiſed. The adding to the mention of the firſt Reſurrection; that the ſecond Death ſhall have no Power over them, does not at all import that this Reſurrection is not Political but Phyſical, but does well intimate the ſenſe given in my Remark. Nor does it give any aſſurance of the ſenſe of that ſaying to the Church in *Smyrna*; *He that overcometh ſhall not be hurt of the ſecond Death:* That ſaying (as I have ſhewed in that Epiſtle) being of the ſame ſignification with the preceding Promiſe, *Be thou faithful unto Death, and I will give thee a Crown of Life*, and an explaining thereof. So that the inference which the Dr. ſays the Ancients rightly made, from comparing that ſaying with this here, is very groundleſs; and thoſe many Examples in this Book which he ſays he might give of what he calls Tallies, are but Falſe ones, if they be no truer than this. Next, he ſays, That the Martyrs Reigning in Heaven the Thouſand, &c. does not claſh with their Reigning there for ever. But to what purpoſe ſhould they be ſaid to Reign there a Thouſand Years, when they are to Reign there for ever? Beſides, I have ſhewed how groundleſs it is to aſſert any Reign there in a Politick Senſe.

Then

Then how does the Dr. trifle, in endeavouring to defend the Smybolical Senſe of a Thouſand Years, from the Particle Τα, being in the fourth and fifth Verſe, and left out in the ſixth, whenas it's alſo not in the ſecond (which yet muſt ſignifie numerically, being the time of SATAN's being bound, &c.) and is in the third, fourth, and fifth Verſes, as referring to the ſecond Verſe, but left out in the ſixth for better Harmony, by changing the Expreſſion ſo oft uſed; and it's again in the ſeventh Verſe, where it plainly ſignifies numerically, and refers to the ſixth, which therefore muſt ſignifie ſo alſo. And no better is his diſtinguiſhing between the Martyrs Reigning in Heaven, and the Confeſſors, who worſhipped not the Beaſt, &c. Reigning with their Succeſſors a Thouſand Years; Whenas the Text affirms the ſame of both, without any Diſtinction, *viz.* That they lived and Reigned, &c. So that, both are meant only of the Dead, and of their being alike raiſed, &c. Nor can any Confeſſors be otherwiſe capable of Reigning in the Millennium, they being dead before. And as much does he trifle in objecting againſt the Martyrs Reigning as the Powers of the Air did, &c. For then, ſays he, *They will be but Miniſtring-Angels, which is not to Reign but to Miniſter*, &c. But why may not they be ſaid to Reign then, as well as the Devil and his Angels did ſo before, and the Saints on Earth ſhall then do? All Rulers are but Miniſters to God. And to what Purpoſe does the Dr. ſay, *That he hopes they will not receive Religious Worſhip?* As if they could not Reign as well as the Saints on Earth, without doing that. This Political Senſe does well admit alſo of a Phyſical Reſurrection (though not that which the Dr. contends for) which he

he muſt needs agree to, who allows no Power to Souls to act, but as united to ſome Body, or Vehicle. Yet it cannot therefore be called the Reſurrection of the Body, becauſe the Souls then do not emerge out of the Regions of Mortality, as they do at the general Reſurrection. So that, the one is not a Redemption of the Body, as the other is, though they be aſſured that it will prove ſo in the end, by that ſaying, *The ſecond Death hath no Power over them.* The Martyrs being then as really to Rule, as the Aerial Powers did ſo before, and that for a peculiar Reward of their Sufferings, It's an impertinent Suppoſition and Queſtion thereon, to ſay, *If they Miniſter onely for the Good of Saints, Why may not Souls, not Martyrs, have the ſame Office?*

Ver. 8. What the Dr. ſays here, that he hath proved, he hath not indeed made any Proof of, but I have given ſtrong Proof of the contrary. For all the Reaſons for the ſeven Epiſtles, reaching but to the beginning of the Millennium, are a Proof of thereof, beſides other Reaſons given for the ſame. Nor would ſuch degenerating of the New *Jeruſalem*, and thereon Revolting of her Subjects, agree with her Reigning for ever and ever, *Rev.* 22. 25. which ſhews an uninterrupted Dominion to the End of the World. And the Viſion does plainly intimate, that they are Foreign Nations that environ the Holy City. For they are gathered from the Four Quarters of the Earth, and are called *Gog* and *Magog*, by a like *Iſraeliſm*, as is uſed *Ezek.* 38. from Nations Enemies, to the *Iſraelites* who were ſo called; but it's not imaginable, that ſuch Titles ſhould be given to Nations ſubject to the New *Jeruſalem*, though they ſhould ſo degenerate, as the Dr. fancieth, it being ſo incongruous,

gruous, and would ſpoil the *Iſraeliſm.* Alſo [Nations] cannot be limited to the Wicked of thoſe Nations ſubject to the New *Jeruſalem*, but comprehend all in general, *viz.* the whole Body and Power of the Nations intended. Nor is it imaginable, That People living in Peace and Proſperity, under ſo happy a Government, can be moved by any Deceits of the Devil, to riſe up in open Enmity againſt their Rulers, upon no other Occaſion than Relaxation of Diſcipline, which is likely to be pleaſing to them. Nor can any ſuch Attempts be made in thoſe Times, but the circumſpect Rulers will be early aware thereof, to prevent the ſame. And the vaſt Number of thoſe Enemies, being as the Sand of the Sea, are too great ſurely, to ſignifie ſuch Rebellious Enemies at home, who can be ſo ſtirred up. Alſo, their ſo largely extending themſelves, *by going upon the Breadth of the Earth to compaſs the Camp of the Saints*, does ſhew them to be Foreign Nations that come againſt it. But for further enforcing this Conceit, the Dr. magnifieth the Kingdom of Chriſt ſo largely, as to leave no Foreign Nations to come againſt it. To make good which, he adds [All] to what is ſaid *cap.* 11. 15. of the Kingdoms of the World, becoming the Kingdoms of our Lord, *&c.* and makes [All Nations ſhall come and Worſhip before thee, *cap.* 15. 4.] to ſignifie their becoming the Kingdom of Chriſt, whenas it ſpoken of Foreign Nations, which ſhall then do Homage to the New *Jeruſalem.* But that which will be properly Chriſt's Kingdom, or the Dominion of the New *Jeruſalem*, is the Kingdom repreſented by the Ten-Horned-Beaſt here, and in *Daniel*, by the Feet and Toes of *Daniel*'s Image, the Dominion whereof is to be taken away, and to be ſucceded by

by that Kingdom which God ſhall ſet up, by giving Dominion to the Saints of the moſt High: Hence the People of that Kingdom, are called the People of the Prince that ſhall come, *viz.* the *Meſſiah*, *Dan.* 9. 26. and are the ſame that are ſignified by the Tents of *Japhet*, wherein God will perſwade *Shem* to dwell. This is confirmed by *Daniel*, 7. 12. where it's ſaid, that the reſt of the Beaſts had their Dominion taken away, *&c.* whereby it appears, that the other Kingdoms, beſides thoſe of the Ten-Horned-Beaſt, did not become Chriſt's Dominion, but continued Beaſts ſtill, *&c.* And therefore their being continued *for a Seaſon and a Time*, I take to be during the Millennium; at the end of which, Satan ſhall be looſed to deceive them, *&c.*

But then the Dr. ſeems to fly from what he contends for, and imagines, *That the Corrupt Party which were Subjects of Chriſt's Kingdom, ſhall make part of the Army of* Gog *and* Magog; which allows them to be Foreign Nations, which that Corrupt Party ſhall joyn with. Next, he cannot conceive any Nations to walk in the Light of the New *Jeruſalem*, and to become healed, but ſuch as become real Chriſtians, whenas (as is elſewhere ſhewed) the Healing of the Nations, is by feeding on the Leaves of the Tree of Life; but the becoming true Chriſtians, (that is, Citizens of the New *Jeruſalem*) is to eat of the Fruit of that Tree. The Nations that are ſaved, ſignified ſuch as are ſaved from the Deſtruction which befel the Anti-Chriſtian Party, and their walking in the Light of the New *Jeruſalem*, does plainly import, that they are diſtinct from thoſe who appertain unto it as Members of it, or Subjects unto it; and they that are onely Borrowers of Light from

from it, whenas the others live in full Communion with, or abſolute Subjection to it. Then the Dr. is ſo poſſeſt with his fanciful Imaginations, as to think it *Childiſh or Idiotical, to take* Gog *and* Magog *in a Literal or Geographical Senſe*, (as he calls it) whenas it's manifeſt, that there's no Room for any other than a Geographical Senſe, there being here ſignified a real Attempt upon the New *Jeruſalem*, by Nations its Enemies; but this is not to be called a Literal Senſe, becauſe they are called *Gog* and *Magog* by an *Iſraeliſm*, which agrees with the Genius of Prophetick Style, which he is ſo much concerned for. And what does he mean by ſaying [Whether they be Neighbouring or Foreign Nations]? for, What are Neighbouring, but Foreign Nations? And what trifling is it to ſay, *That Diſſimilitude of Spirit*, &c. *may Anſwer to Diſtance of Place*, whenas the whole Viſion does plainly import Foreign Nations to be ſignified! And which he cannot gainſay, but that they may be ſignified, though he hath beſtirred himſelf ſo much to oppoſe it. But the Truth of it is further evident, from the Kingdom of Chriſt it's conſiſting of many Nations independent of each other, and ſo diſtinctly Governed by the Citizens of the New *Jeruſalem* in each Country. For then, if *Gog* and *Magog* be her Subjects, there muſt be diſtinct Inſurrections of them in every Country againſt the Rulers thereof; which as it's not imaginable to fall out, in a Time when there will be ſo little Occaſion given for it, and ſuch diligent Means uſed to prevent it, ſo the ſame cannot be ſignified in the Text by *Gog* and *Magog*, which are repreſented by one great Body of People combin'd together, as Enemies againſt one Body of People,

ſignified by the Camp of the Saints, and the Beloved City, &c.

Ver. 9. What a ſtrange Inference does the Dr. make here! viz. *That becauſe the City*, cap. 11. *is called Holy, when trodden down*, &c. *therefore the Church in a degenerate* Laodicean *State, may be called the Camp of the Saints, and the Beloved City*; whenas the treading it down, does not ſignifie any Pollution of it by degenerating into Corruption (no more than the ſcattering of the Power of the Holy People, does ſignifie ſo in *Dan.* 12. 7.) but onely the ſpoiling the Politick State of it, by the prevalent Power of its Enemies, or rather their obſtructing its Growth into that Spiritual Polity it will be formed into, at the Millennium. But the Dr. ſtruggles on, with utmoſt wracking his Invention, in behalf of that which will not hold together. His ſuppoſing the greater Part of the City to be Saints, though of ſuch ſeveral degrees, will ſpoil the Character of the *Laodicean* Church, being applicable to it, (for the Church in all Times does conſiſt of Saints ſmall and great); and if they be the leſſer part, it will do the ſame as to the Character of the Saints, and the Beloved City, &c. And what does he mean by ſaying, *That the external Worſhip in all, was ſtill pure and incorrupt?* How could it be ſo in the Wicked, being *their Sacrifice is an Abomination to the Lord?* So that, their Worſhip is throughout corrupt, though it be free from Superſtitious Ceremonies to corrupt it with. Alſo, What does he mean by ſaying, *That they uſed ſuch Worſhip out of Judgment and Conſcience, being ſincerely pleaſed in that they thought God was pleaſed with it?* He muſt underſtand this, ſo as to be conſiſtent with their being degenerate Hypocrites, and then it will do him no Service; but by underſtanding

ing it otherwiſe, he contradicts himſelf. He dwindles at length into ſuch a ſorry ſhift, as to make the City to be called Holy and Beloved, in compariſon with the Rabble of its Enemies; but God gives ſuch Titles only to ſuch as are truly worthy of them, upon whatever crazy ground the Dr. can fancy them to be given.

The Concluſion of all his ſhifting Evaſions, is a monſtrous Conceit. He ſuppoſeth *the degenerate Part to Liſt themſelves in the Army of* Gog *and* Magog, *and ſo the City drained of them, may without ſcruple be called Holy and Beloved*, &c. But this City is the Ruling Part of Chriſt's Kingdom, that is, thoſe who attain to the State ſignified by the Feeding on the Tree of Life, and Drinking of the Waters of Life, &c. (and ſo is no Inhabited Place like the Old *Jeruſalem*, where the Citizens dwelt together, &c. as the Dr's. ſuppoſition ſeems to make it to be); Now though we admit that ſuch may be wrought upon by the Proſperity and Pleaſure of the World, and the Deceits of the Devil (if by his looſing he gains any Power over them) as to degenerate into an Hypocritical *Laodicean* State, yet it's monſtrous to conceive, that they can ſo wholly Apoſtate from their Religion (to ſo bleſſed a State wherein they had been advanc't) as to joyn with the Enemies thereof who ſeek its Ruin. To bid ſuch defiance to God Almighty, and to declare ſuch open Enmity againſt him, after ſo great Knowledge of him, and enjoying ſo great Bleſſings from him, is a wickedneſs ſurely that tranſcends the capacity of humane Nature. Beſides, That the doing thereof would be an acting contrary to their Worldly Intereſt. For whereas they live in ſuch Peace

and Prosperity under the Dominion of the New *Jerusalem*, they desert it, to fall away to such who seek the Ruine of it, and consequently of all Worldly Happiness which attends its Prosperity.

Ver. 13. It's all one whether Death and Hell be made, by the Dr. one the Species of the other, or the Part of the other; otherwise, the first, I think, is clear enough, but both of them are alike untrue. Though Ἅδης is of so general signification as he does mention, yet surely it must signifie here more specially; both because Death is twice reckoned so distinctly from it (and they are reckoned so *cap.* 1. *ver.* 18. and *cap.* 6. *ver.* 8.) and also because it would not be true, that Hell (taken in that general signification) is cast into the Lake of Fire, being all the Dead written in the Book of Life will escape being cast thereinto. And whereas the Dr. says, *That here is an enumeration of the several Receptacles of the Deceased, and Death signifies those places which take in those who Dye of Diseases*: I say, That there's no peculiar Receptacle for such, but the same Places take in those who dye by other means. So that, if Death here signifies a Receptacle of the deceased, it must comprehend all Buried at Land; and then the two Receptacle of the Deceased being enumerated, *viz.* Sea and Land (which comprehend all the Dead) there's no place for naming Ἅδης abruptly for brevity sake, whenas all the Receptacles of the Dead are enumerated before. So that, what the Dr. thinks a plain meaning of the Text, is far from being so. Nor are *my Two Parts out of doors, by Sea coming in for a Third*, for though it cast into the Lake of Fire may, as he says, make strange work, yet the Dead in it cast into the Lake, will not do so, any more than

than Death and Hell ſo caſt, &c. And there being no mention of Sea, *ver.* 14. does ſhew, that the mention of it *ver.* 13. is only to ſignifie, that all the Dead in it are to be raiſed and joyned with thoſe who are Dead otherwiſe, that they may receive their doom together; and then by *Death and Hell being caſt into the Lake of Fire*, is included the dead alſo given up by the Sea; and there appears no account of their being ſo diſtinctly reckoned, unleſs that which I have given in my Remark be admitted. Whereas the Dr. does expreſly in his Expoſition make Death ſignifie all dead of Diſeaſes, he ſays here, *that he does not mean thereby all that dye of Diſeaſes, or none but thoſe who dye of Diſeaſes, but Death it ſelf*; That is, he contradicts his own Expoſition, and ſubſtitutes for it that which is no Expoſition, *viz.* that Death ſignifies Death.

CHAP. XXI.

THough Sea does well ſet forth the diſpoſition of the *Mobile Vulgus*, yet it plainly ſignifies the ſwelling Domination and over-flowing Power of Worldly Rulers, as appears both from the Second Trumpet and Second Vial, and alſo from the Ten-Horned-Beaſt, and Four Beaſts in *Daniel* coming out of the Sea. And it appears to ſignifie ſo here, by its coherence with the Firſt Heaven and Firſt Earth being paſt away, *viz.* the Politick State of Worldly Governments being diſſolved, whereby ſuch Domination was upheld. And the fluctuating condition that People are in under ſuch Governments, does make them ſuch a *Mobile Vulgus*, and to be ſignified by *Ver.* 1.

Waters

Waters in the Prophetick-Style. It's ſtrange therefore that the Dr. ſhould ſay, *That my Senſe of the Sea is quite out of the Road of Prophetick Style*, whenas it's the primary, and his but the ſecondary Senſe of it in that Style; and that he ſhould take no notice of the two Inſtances in my Remark, *viz.* the Second Trumpet and the Second Vial.

Ver. 2. I have agreed before, that the New *Jeruſalem* is a Spiritual Polity, but not a Worldly Polity United and Governed by human Laws, *&c.* but the Ligaments of its Union will be purely Spiritual, it being the Church or Body of Chriſt, United to him its Head, and alſo every Member each to the other by one Spirit, by which they will be throughly enlightened in the knowledge of the Truth, and enabled duely to execute its Laws, without need of any ſuch help as Councils can yield them. But where do I intimate any ſuch *Childiſh Conceit, as that in the vaſt Millennial Dominion there ſhall be none but pure Saints, having the Truth and Life dwelling in them?* There's none but ſuch ſhall be Citizens of the New *Jeruſalem*, viz. ſuch as have Right to the Tree of Life, and ſo enter through the Gates into the City, *cap.* 22. 14. So that it's that State which Intitles them to be Citizens thereof; but there will be multitude of all degrees ſubject to them, who Arrive not to that State.

Ver. 6. It's very plain, that theſe Promiſes do primarily reſpect the Millennial State. For this Chapter begins with an Account of the New *Jeruſalem* coming down from Heaven, and contains in it a general Account of thoſe Times till *ver.* 9. and then proceeds to a particular Deſcription of the City; ſo that the Dr's Expoſition is a rambling from the ſubject

of

of the Prophecy! And the *Alpha* and *Omega* here relates to the preceding Words, It's done (which relate to the ſame Words at the end of the Seventh Vial, and both to the Myſtery of God being finiſhed at the Seventh Trumpet, *cap.* 10. 7. as I have there Noted) and ſo ſignifies, that as he was the Beginning of the Creation of God, ſo now (as to the former Worldly State thereof) he puts an end thereunto, and that as he was the Beginning of the New Creation, ſo now he accompliſheth the State thereof in its perfection. And the ſaying [ſhall inherit all things] will be fulfilled in the Millennium, according to the capacity of that State, as well as in Heaven; and in ſome reſpects more amply, as filling them with Earthly as well as Heavenly Bleſſings. And what ſhaddows does the Dr. catch at, in imagining that, *He that overcometh*, alludes to the concluſion of the *Laodicean* Epiſtle! whenas it's alſo the concluſion of all the Seven Epiſtles, and not only the condition of all Promiſes of Salvation, but alſo of all the Millennial Promiſes, which are made to them who overcome the Beaſt and his Image, *&c.* and that's the meaning of overcoming here. And [I will be his God and he ſhall be my Son] is to be ſure applicable to the Millennial as well as the Heavenly State.

There cannot be a continued *Iſraeliſm*, but each Part muſt ſignify according to what it anſwers to in the *Judaical* State. And therefore, Why does the Dr. ſuppoſe me to make diſtinct parts of the *Iſraeliſm* here to ſignifie nothing? And what does he mean by living up to the External Laws of God? For the Law given to the *Jews* (which the Apoſtle, *Rom.* 7. calls Holy, Juſt and Good, and Spiritual, ordained unto *Ver.* 13.

unto Life, &c.) was Internal as well as the Chriſtian Law (though they wanted the internal Diſpenſation whereby to be enabled to fulfil it) which holds true of the Ceremonial, as well as the Moral Law, as there is an Exerciſe of Faith and Obedience, in the due obſerving the one as well as the other. But the Ceremonial Law (which could moſt properly be called external) being aboliſhed, it's hard to imagine what the Dr. means by external Laws. And as to the inſincerity which he ſuppoſeth in the *Scribes* and *Phariſees*, it appears not but that they were ſincerely minded, though they wanted (as all Unregenerate do) that Spirit, whereby to be able to act uprightly. For that Righteouſneſs of the *Phariſee*, deſcribed by our Saviour in his Parable, *Luke* 18. *ver.* 11, 12. is hardly to be match'd by many who paſs for very good Chriſtians, But notwithſtanding their being ſincerely minded, it was natural for them in that State (wherein though the Spirit be willing, the Fleſh is weak) to be exerciſed moſtly in ſuch Duties as were eaſieſt, to the Neglect of thoſe of more Weight and Difficulty, and to affect Honour of Men for their Works. Alſo, they too highly valuing themſelves upon their Performances, made the humble Penitent Publican (though performing much leſs) to be preferred before them. But though the Dr's uſeful Edifying Senſe, proves ſo unintelligible, yet he might have found a very intelligiblle and uſeful Edifying Myſtery, in the Inſcription of the Names of the *Twelve Tribes* on the Gates, *viz.* That none but True *Iſraelites* (that is, Spiritual *Iſraelites* or Chriſtians) ſhould enter there, accordingly as it's ſaid, *cap.* 22. 14. *Bleſſed are they that do his Commandements, that they may have Right to the Tree of Life,*

Life, and enter through the Gates into the City. And the intended meaning of the Dr. ſo badly expreſt, is I ſuppoſe, that whatever the Law is in it ſelf, it's but an External Law, or Rule to thoſe who are but in a meer Legal-State, whereby they yield but a ſervile Obedience to it, which they are moſtly influenced unto by External Motives, *&c.* (ſo Chriſtian Laws may be called External to ſuch) and then his uſeful Edifying Senſe amounts but to this, That they who, in a Legal State, do not endeavour, to their Power, to keep God's Laws, they cannot expect to be called unto that Spiritual Diſpenſation whereby to be enabled to do it; which is too plain a Truth to be here intended, nor can the Inſcription on the Gates ſignify it.

All the Dr. ſays here in Defence of his ſolid Interpretation (as he fancieth it) depends upon his Conceit of making the Inner and Outer-Court, *cap.* 11. to ſignify ſucceſſive Symmetral and Aſymmetral Times; the falſeneſs of which, I have there I hope, abundantly ſhewed, and made good my Expoſition, in making the Worſhippers in the inner-Court to be the Two Witneſſes, and ſo to ſynchronize with the Outer-Court, whereby the Remark here is alſo confirmed. So that, I need not make any further Defence of it againſt the Dr's large Anſwer; Only, that when I ſay, that the Golden Reed here is uſed to Anſwer all the reſt of the ſplendid Deſcription of the New *Jeruſalem*, it muſt be ſuppoſed to concur therewith, in ſignifying the Glorious State of thoſe Times; but there being no occaſion for *John* to uſe any other than a Natural Reed, *cap.* 11. only for the uſe of meaſuring, there's no Myſtical meaning to be expected in it, whereby the *Ver.* 15.

Dr's Conceit here of combuſtible Reed does vaniſh like Smoak,

Ver. 18. Solid Gold does very properly ſignify ſound Judgment and Righteouſneſs, but it's ſtrange to make it ſignify Divine Love or Charity; eſpecially in this Place, where the State or Spiritual Polity of a City is deſcribed which is to Govern the Millennial Times. And though ſound Judgment and Righteouſneſs (and alſo all other perfect Works performed to God or Man) proceed from Divine Love or Charity, yet the immediate ſignifying of any ſuch Works, is very different from ſignifying the common Fountain from which they ſpring. So that, I am not ſhy of admitting the Dr's Senſe if it were current, but he does forc'tly introduce it, to countenance his more unſound Conceit, of making the *Millennium* the ſame with the *Philadelphian* Interval; which doubtleſs is falſe, though he ſays here, that it's moſt certainly true.

Ver. 19, 20. What preſumption is it in the Dr. to call it trifling in the Spirit of Prophecy, to ſignify by the Twelve Stones, only the ſoundneſs and beautifulneſs of the Apoſtolical Righteouſneſs, whereon the Safety and Defence of the New *Jeruſalem* ſhall be founded! What higher ſignification can they contain than this? In the particular ſignification of every Stone which he endeavours to give an Account of, he does not, nor can ſay any thing of greater import than theſe two general Significations; but he ſays divers things ſo mean and fanciful, as that it's not to be imagined they were ever intended. And what does he mean by ſaying, *That I am ſo niggardly as to admit but of two Properties in the Stones to be alluded to,* when he does acknowledge after, that I admit an alluſion to

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as many more as will bear an apt Application? Though theſe two are ſo weighty and comprehenſive as not to need more. And how triflingly does he except againſt one of the Properties I admit of (*viz.* Beautifulneſs) becauſe it's leſs proper for a Wall, which is a ſtructure of Defence! May not the Beautifulneſs of ſuch ſtructure and its ſtrength of Defence well agree? And is not the Deſcription of the Wall here as beautiful as any Part of the City? *viz.* the building of it all of Jaſper, and its Foundation of precious Stones. Then the Dr. ſays, *That the Diamond which out-does all other Stones for Solidity and Splendor, might have ſerved better than all the Twelve Stones for thoſe two ſignifications*, &c. But how would it alſo have ſignified the Apoſtolical Foundation upon which all the Walls is built, and which is ſignified by the Twelve Stones? Beſides, by the variety obſervable in the Twelve Stones, of thoſe two moſt Eminent and Valuable Qualities, Solidity and Splendor, may be ſignified, how variouſly thoſe Properties of Apoſtolical Righteouſneſs ſignified thereby, will exert themſelves, and what a beautiful variety of Spiritual Operations will ariſe therefrom. Whereas the Dr. would countenance his Conceits here, from their apt agreeing, as he imagins with the *Hypotheſis* of the *Philadelphian* and New *Jeruſalem* State being the ſame; that being falſe, as I have fully ſhewed, his fancied ſupport to them from thence does utterly fail.

The Dr. apprehends this Remark ſo odd, That he will more ſtrictly conſider each Part, but to how much Purpoſe he does it we ſhall ſee. I ſhall firſt note, How he confounds the Kingdom of Heaven in Believers, with the Kingdom of Chriſt, as he is Judge *Ver.* 23.

and Ruler of the World, the Head of all Principalities and Powers, Prince of the Kings of the Earth, who is to Reign till he hath put down all Authority and Power under his Feet. The firſt did Commence, by Chriſts making Diſciples and Converts by his Preaching; and therefore his Goſpel is called the Goſpel of the Kingdom of Heaven, and he in his Preaching, ſays, *Repent, for the Kingdom of Heaven is at hand*, and orders his Diſciples to uſe the ſame Words, *&c.* But the Commencement of the laſt, was not till the *Roman* Emperors aſſumed the Chriſtian Profeſſion, whereby the Woman in Heaven brought forth the Man-Child, who was caught up unto God and his Throne, *&c.* For then it's ſaid, *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Chriſt*, cap. 12. He did indeed at his Aſcenſion ſit down at the Right Hand of Power, expecting till his Enemies be made his Foot-ſtool, and was then ordained Head of all Power in Heaven and Earth, but could not be inveſted in his Kingdom on Earth, till he had by his Servants, ſubdued the Worldly Powers; which he did when the Man-Child was caught up unto God and his Throne, and the Devil caſt out, *&c.* by means of thoſe who *overcame him by the Blood of the Lamb, and the Word of their Teſtimony, and loved not their Lives unto the Death*, &c. But that Victory did not ſuffice fully to ſettle him in his Kingdom, becauſe the Devil had another Game to play, whereby to reſtore his Power, *viz.* By the Anti-Chriſtian Powers, who under a Chriſtian Profeſſion ſhould War againſt Chriſt, and his Vanquiſhing thoſe Powers alſo, will be an abſolute Eſtabliſhing him in his Kingdom; which he will do by thoſe *who are with him, called*

called Chosen and Faithful, by whom he overcomes the Kings of the Earth who War against him, *cap.* 17. 14. Now whereas the Dr. says, *That the Kingdom of Christ was a Spiritual Kingdom from the Apostles Time*, &c. I say, That he had no Kingdom in the World, till the said Time of the Womans bringing forth the Man-Child, and the Devils being cast out, *&c.* He had indeed before many Servants, Members of the Kingdom of Heaven, and zealous to disperse the Doctrine of it on Earth, but he had no Footing of Authority or Rule in the World. For the Devil continued so wholly possest of that, as to make the bearing or professing the Name of Christ, a Capital Crime. So that, the Primitive Christians were like many Subjects sojourning in a Foreign Country, where their own Prince hath no Authority or Power, by their abiding there.

And whereas the Dr. says, *That the Affairs of the Church in those Times, were Regulated by Laws, and Established by Councils:* I say, That she did then act according to the Exigency of her Affairs, in that her Infant-State. She had first much Conflict with the *Jews*, and found it difficult, to determine, how far the Christian Religion did oblige her to relinquish the *Judaical* Service, and was after held in a low depress Condition, by the continual Heathen Persecutions, wherewith she did Conflict; whereby her Children had little to attend, but to carry their Lives in their Hands, and be ever ready to become Martyrs to their Profession, loving not their Lives unto the Death. But notwithstanding their being so mortified to the World, yet there appears not any great Progress they made in the Work of Regeneration; but on the contrary, to have been much addicted

dicted to ſuch things, as the Apoſtle calls beggarly Elements of the World, whereby their Devotion did much ſpend it ſelf in many Puerilities of humane Invention, (and ſometimes great Conteſts did ariſe about the ſame) ſuch, as though they might deſerve ſome Approbation in them, conſidering the Zeal and Simplicity which did accompany the ſame; yet divers of them have ſince, with good Reaſon, being diſallowed of and laid aſide. No Wonder therefore, that in thoſe Times of the Infancy of the Church, and in which ſhe was exerciſed with ſo great Difficulties, ſhe ſhould manage her Affairs by the help of Laws and Councils, ſuch as were moſt accommodated to the Exigency of her preſent State. But, How can it be inferr'd from hence, That in the Millennial State, when ſhe ſhall be advanc't to be the abſolute Ruling Power in the World, and ſo freed from all the Diffilculties ſhe did formerly Conflict with; and alſo ſhal have attained to the higheſt State of Spiritual Communion with GOD, to the becoming throughly enlightened in the Judgments of Truth, and vigorouſly acted to fulfil the ſame; I ſay, How can it be inferr'd, That ſhe will in ſuch a State, need the Help of Laws and Councils for the managing of her Affairs, becauſe ſhe did ſo in her Infant-State?

The Dr. proceeds to ſhew, That in three Regards, the Kingdom of Chriſt may be ſaid to be Spiritual; which I ſhall eaſily agree to, but they little concern the preſent Subject. For they reſpect the Kingdom of Chriſt, as King of Saints, ruling in them by his Spirit, in whatever outward State they be; but we are ſpeaking here of his Kingdom, as he by them governs the World in the Millennial State. But though thoſe three

three Particulars do ſo little concern us, yet I ſhall note, how in the ſecond of them he does wreſt the Meaning of *Epheſians* 6. 12. He firſt makes *We wreſtle not with Fleſh and Blood* (which doubtleſs, reſpects the Fleſhly Luſts we conflict with) to reſpect a Carnal or Worldly Deſign of wreſting the Dominion of the World into our Hands, &c. And the following Words, *But againſt Principalities and Powers, and the Rulers of the Darkneſs of this World, and Spiritual Wickedneſſes in High-Places.* All this he applys to our wreſtling with the Evil Spirits which tempt us to Sin; whenas doubtleſs, the Viſible Powers of Darkneſs, are here as much ſignified as the Inviſible; yea, primarily intended. For was it not with them that the Primitive Chriſtians did wreſtle, when they overcame the Devil, to the cauſing him to be caſt out, &c. and thereby ſo great Revolution on the Heathen Empire? And do not thoſe, called Choſen and Faithful, who are with the Lamb, *cap.* 17. 14. do the ſame with the Kings of the Earth, who War againſt him. So that, the Senſe of the Text is, That the Conflicts we have at home, with the Luſts of the Fleſh, are not comparable to thoſe which we meet from without, by reaſon of the Worldly Powers ſetting themſelves againſt the Advancement of Chriſt's Kingdom in the World, and ſo Warring againſt all Faithful Adherers to him. This is a perpetual hard Conflict, which the Faithful Servants of Chriſt have, during their Militant State on Earth; whereas that they have with Fleſhly Luſts, though it be difficult for a time, does ſoon grow eaſy, as the Work of Regeneration does advance to the gaining the Victory over our Luſts.

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The Dr. ſays next, *That the Kings in Chriſt's Kingdom may Rule by a Spiritual Polity*; but what he calls ſo is in effect (as is elſewhere noted) but a Worldly Polity, making Laws and Councils needful to Govern by, and appropriating the Government to particular Rulers of Kingdoms, *&c.* and ſo not underſtanding the Spiritual Dominion which he allows muſt then be, he confounds it with that which is of a different Nature. And whereas he ſays, *That the Ruling of the Saints by a Spiritual Power does not preſently make them Prieſts:* I ſay, That the ſame Power which will then qualify them for Rulers, will alſo qualify them for Prieſts; and therefore they are deſcribed to be both Kings and Prieſts. Next, whereas I make thoſe Twenty Four Elders, *cap.* 5. to ſignify Spiritual Rulers over the Four Beaſts, and they and the Beaſts to ſignify ſuch Rulers over thoſe they Reign over in the Millennial Times (as they plainly appear there to do) he conceives this to be a dark Error, and would have thoſe Elders to ſignify ſuch Monarchs or Kings as he imagines then ſhall Reign, becauſe of their Throns and Crowns; whenas thoſe Spiritual Kings, who according to Scripture, are then to Rule, will be as truly Kings as others, though of a different Nature, and therefore may be as aptly ſignified by thoſe Symbols, as will preſently further appear. But to countenance his Conceit, he does ſtrangely imagine their *White Raiment to be White-Silk*, viz. *ſuch ſoft Raiment as is in Kings-Houſes:* Whenas, doubtleſs, it's the Fine Linnen which is the Righteouſneſs of the Saints, and ſerves alſo here as a Prieſt's Habit. And he will have it alſo to have ſome alluſion to the Prieſthood, in order to the ſignifying the Holineſs of thoſe Kings,

Kings, and their being the ſupream Head of the Church, and then adds, *If thoſe Kings were Prieſts properly ſo called, or were not Kings properly ſo called, they would inſtead of Crowns, have Golden Girdles*; whenas the Golden Girdles would more properly reſpect the Kingly than the Prieſtly Office, (of which ſee Remark on *cap.* 1. 13.) and the White-Raiment is ſufficient to ſignifie the Prieſtly Office, though it hath the further Signification, I have mentioned; and the Power of thoſe Spiritual Kings, is aptly enough ſignified by Crowns; of which more after.

But then, How can the Dr. ſay, *That the Twenty-four Elders are Kings onely over the Beaſts, and that the Beaſts are onely Subjects and not Rulers*, when they joyn together, *cap.* 5. in falling down before the Lamb, and ſinging a Song of Thankſgiving for his *Redeeming them by his Blood, and making them Kings and Prieſts to Reign on the Earth?* And my Aſſertion, according to the plain Truth of the Text, he calls raſh and groundleſs, and contrary to the plain Meaning of my Remark, he makes me to ſuppoſe them to be Rulers over the People and Nations out of the Kingdom of Chriſt, whenas I compare their Authority over them they Rule over, to that which the Nobility, Gentry, and Clergy, have over the Common People. And whereas the Dr. does make the four Beaſts to comprehend the whole *Iſrael* of God, that is, ſays he, the whole Kingdom of Chriſt in the Millennium; he does hereby contradict himſelf, by ſuppoſing what he does before, *ver.* 2. condemn as fond in me, (untruly ſuppoſing me to affirm the ſame) *viz.* That there ſhall be none but Saints where Chriſt's Kingdom is; for if there be others than ſuch, (as doubtleſs there will be Multitudes) they will be in the

State of Subjects to the Elders and Beasts, (the Citizens of the New *Jerusalem*) and so a part of Christ's Kingdom, *&c.* Next, How extravagantly does he say, *That it's flying in the Face of the Text, and pulling down the Crowns from the Heads of the Twenty-four Elders, to suppose them, not to signifie Monarchs according to his Sense.* As if Kingly Power may not be aptly signified by a Crown, though it be not exercised by such Monarchs. Are not the seven *Roman*-Heads called Kings, and also Crowned, *Rev.* 12. 3. though most of them was no such Monarchs? And is not *Joshua* the High-Priest, *Zach.* 6. Crowned with Crowns, to typifie such Spiritual Kings and Priests as I am defending? But further, the Dr. who is so officiously concerned for his Monarchs in the Millennial State, will surely have them Hereditary Monarchs, or else he is like to have but little Thanks for his Pains. And does he think that God will entail Saint-ship on Royal-Lines, to make them such Spiritual Rulers as he agrees they must then be? Besides, How aptly will such Kings be signified by Elders, when they are likely oft to be Infants! Which Title of Elders shews them such, as whose Spiritual Endowments improved by Maturity of Age, advanc't them to that Station.

But if he imagine that there will be then Elective Monarchs, he must suppose them to be chosen by the Saints, who will then be the prevailing Party; otherwise, how are they like to be such Spiritual Rulers, as he agrees they must be? And can he imagine that they, who are evidently, according to Scripture, then to Rule, will transfer their Power upon any single Person? Yea, how can they do it, since God gives it to them to Rule therewith? Besides, if his

his Monarchs be ſuch Spiritual Rulers, &c. to what purpoſe is it to ſuppoſe them Crowned Heads? For what is the ſignification of an Imperial Crown, (and other Crown, I ſuppoſe, he does not think worth contending about) but that the Monarch who wears it, claims an abſolute Freedom from being accountable to any but God, for his doings? But if they be ſuch Righteous Rulers, they will have no need of claiming ſuch Freedom, their doings being ſuch as will abide the Light, &c. and if they be otherwiſe, they cannot avoid being accountable to Chriſt *Jeſus* by his Saints, with whom will then be that Spirit of Judgment and Power, as to be able to withſtand and invalid all Actions contrary to the Truth, which then muſt ſolely govern? But of this I have ſpoken more fully in the Preface. Kings therefore wearing Crowns in thoſe Times, would hardly ſignifie more than wearing Feathers in their Caps. Yet there may be then, as great Power exerciſed by ſingle Perſons, as any good (*viz.* truly Chriſtian) King could deſire, or would know how to make uſe of. Though the Dr's Conceits here, are ſo inconſiſtent with the Truth and themſelves, yet he is ſo conſiſting with himſelf, as to end with a confident Concluſion.

In the next place, the Dr. does ſtrangely pervert the ſaying of our Saviour, *Mat.* 20. 25. & *Luk.* 22. 25. to concern onely the Apoſtles and Primitive Biſhops, and ſo to ſignifie the mean Condition they were like to live in, &c. whenas their Signification is plainly general, extending to all his Diſciples and Servants, ſhewing what a different Spirit is to be in them, from what is in Worldly Rulers. For the firſt ſaying is upon the Mother of *Zebedees* Two Sons, deſiring, that her Two Sons might ſit at the Right and Left Hand

of Chriſt in his Kingdom. The other, on the Diſciples ſtriving among themſelves, who ſhould be accounted greateſt; whereon our Saviour gives them ſuch Rebuke and Inſtruction, as concerns all Chriſtians in all Times, but eſpecially in the Millennial Times, when they ſhall be in that Ruling State, which the Apoſtles ſeem ſo ambitious of. Then the Dr. adds, *That thoſe Texts do concern ſuch Monarchs as really Rule for the Good of Chriſts Kingdom, is a wonderful groundleſs Conceit.* By whom, if he mean true Chriſtian Rulers, thoſe Texts muſt concern them. But are ſuch Rulers to be found among his Monarchs? And if any of them ſhould prove of that Spirit, as to Rule ſo, How inſignificant would then be their Monarchical (*viz.* abſolute unaccountable) Power, is before ſhewed. And whereas the Dr. is ſo averſe here and elſewhere, to underſtand what I mean by Worldly Government, and Worldly Powers, he could eaſily inform himſelf if he pleaſed, by conſulting with my Remark on *Dan. Viſ.* 2. *Ver.* 2. I agree with his ſaying, That Millennial Monarchs, who ſhould ſo Rule, for the promoting the Intereſt of CHRIST's Kingdom, as he deſcribes, *would be far from being Anti Chriſtian Rulers, though they be unregenerate*; but to ſuppoſe ſuch Rulers ſo to Rule, is to imagine, that one may gather Grapes of Thorns, and Figs of Thiſtles, or that a corrupt Tree may bring forth good Fruit. That Enmity deſcribed in Scripture, between Fleſh and Spirit, and the Inability of the one to become ſubject to the other, is likely to prove more eſpecially true of unregenerate Rulers, whoſe worldly or Fleſhly Enjoyments, in their Politick Capacity, are likely, more deeply to engage their Hearts, than thoſe which they and others enjoy

joy in their natural capacity, and ſo to beget in them a greater enmity to thoſe things of God which are contrary thereunto. So that, though that ſaying, *malus Homo*, yet *bonus Cives*, may be true in reſpect of the good Qualities that may be in evil Men, to make them ſerviceable to the Publick, in a Worldly State; yet, to conceive how an unregenerate Man ſhould be ſuch a good Chriſtian Monarch as the Dr. does imagine, is as hard as to reconcile light and darkneſs.

Whereas he ſays, That my likening the Authority which thoſe Spiritual Kings and Prieſts will have in the Millennial State, to the ſway which the Nobility, Gentry, and Clergy have over the Commonalty, *&c. does ſhew that their Rule will be meerly precarious, and ſo my Account of that State does end in Anarchy:* He might as well have ſaid, That the Authority of the Apoſtles and their Succeſſors, by that Spiritual Power which they exerciſed, of binding and looſing, and delivering to Satan, *&c.* was meerly precarious, whenas doubtleſs it was as awful to Chriſtians, as any Political Government by Worldly Powers is to them ſubject to it; and that not only by reaſon of the Corporal Puniſhments, which were ſometimes inflicted by Satan on thoſe delivered to him, but chiefly in reſpect of the inward Puniſhment, which the excommunicated did experience to attend the Sentence duely paſſed upon them, *viz.* their being caſt from that Communion with God, and Peace, and Joy attending the ſame (which through Faith in Chriſt Jeſus they enjoyed) into a woful State of ſorrow, dread, and horror (both in reſpect of the happineſs they were fallen from, and the miſery which attend the State they were fallen into) till

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by Repentance they recovered themſelves out of the ſame. Now though that Spiritual Diſcipline, does chiefly anſwer to what Authority or Diſcipline will be exerciſed, to diſmember them from being Citizens of the New *Jeruſalem* who ſhall walk as unworthy of that State, yet the ſame will be in ſome meaſure exerciſed on all ſubjects thereof, who, though without the City, muſt be ſuppoſed Chriſtians in Profeſſion, or in a Legal State; in whom, though the Truth does not ſo ſway, as to make them, out of Faith and the Love of God, to walk with him, yet they will out of fear of him, and regard to outward Bleſſings which ſhall attend their ſo doing, be oblidge to walk in an outward Converſation anſwerable to their Profeſſion; and on failing thereof, will give ſuch ſcandal, and incur ſuch diſpleaſure, as will caſt them from outward Chriſtian Communion, and from the Bleſſings and Enjoyments of this Life attending the ſame, which doubtleſs will influence them with ſo great a dread thereof, as to hold them in a ſtricter, and yet much more comfortable ſubjection, than the Subjects of Worldly Powers are held in.

As to the Dr's endeavour to clear me from being a Republican or Anti-monarchial Man, being ſo charitable as to hope, that I allow Monarchy to be the beſt Government till the Millennial Anarchy (as he wretchedly calls it) comes; I ſay thereunto, That I am one who am not concerned in the Controverſies about Worldly Governments or Changes therein (ſave ſuch as concern the advancement of Chriſt's Kingdom) being taught by the Truth, *That all Power is of God, and that Promotion comes not from the* Eaſt, *or* Weſt, *or* South, *but God is the Judge; he pulls down one, and ſets up another, he changeth Times and*

and Seaſons, and pulls down Kings, and ſets up Kings, &c. So that, my concern as to ſuch Governments, is to live peaceably according to the Duty of a Chriſtian, under what it pleaſeth God to ſend. The Dr. does at length conclude my account of the Millennial State, to be an *extravagant Dream, ariſing out of a dry overthoughtful Melancholy*, &c. But ſurely it muſt proceed from ſuch, and a worſe Principle in him, that he ſhould be ſuch a diſcoverer of great Myſteries in the Scripture, that were never intended (particularly of his cabbaliſtical Dream of the Four Worlds to be ſignified in *Ezek.* 1. whereof the *Ariluthick* he does parallel to mine, and the *Briathick* to his own account of the Millennial State) and yet be ſo ſlow to apprehend the Myſteries of Chriſt's Kingdom ſo clearly ſignified in Scripture. And as to his *tight and well-knit Polity in the Millennial Kingdom*, that State deſcribed by me (which he calls a lax and lazy Anarchy) will be tightly knit, by a much more firm Ligament (and ſuch as will be alſo a powerful enlivening Principal to that Body which is compacted by it) than any of thoſe Politick-bands can be, which he fancieth. But it's an inviſible Ligament, only to be ſeen by an Eye of Faith, for want of which it proves ſo undiſcernible to the Dr.

The Senſe given by me here, of the Kings of the Earth bringing their Glory to the New *Jeruſalem*, and which I have before given of [The Nations that are ſaved ſhall walk in the Light of it] is very eaſy and obvious, agreeing with the deſcription of thoſe Times, both in this Book and other Prophecies: But the Dr's Conceit here is monſtrous, to imagine whole Nations to be ſignified to become converts, and to be *Ver.* 24.

be ſaved in the Senſe of *Acts* 2. 47. And what is the exquiſite anſwering of [ſaved] here, to it in that Text, whenas it's there ſpoken of particular Perſons, but here of Nations, &c? As Chriſt's Flock is but a little Flock, ſo it's not likely to be very numerous in thoſe Millennial Times, compared with the multitude of thoſe it will then Rule over; and therefore *Pſal.* 22. 30. it's ſignified by, *A Seed ſhall ſerve him, it ſhall be accounted to the Lord for a Generation*; whereas the Foreign Nations that ſhall then do Homage to the New *Jeruſalem*, and the Domeſtick Nations which ſhall then be ſubject to it, are ſignified in the preceding Verſes by, *All the ends of the World ſhall remember and turn unto the Lord, and all the Kingdoms of the Nations ſhall Worſhip before him, for the Kingdom is the Lords, and he is the Governor among the Nations*, &c. And *Eſay* 60. cited by the Dr. does plainly make againſt him. For are not all thoſe Nations and Kings which come to her Light (*viz.* of *Zion* or New *Jeruſalem*) and brightneſs of her Riſing, deſcribed by their bringing Gold and Incenſe, and miniſtring to her, and bringing her Sons from far with their Silver and Gold, &c? And further it's ſaid there, *That the Sons of Strangers ſhall build her Walls, and Kings ſhall miniſter unto her, and the Nations and Kingdoms which will not ſerve her ſhall periſh, and the Sons of them that afflicted her ſhall come bending to her, and bow themſelves down at her Feet*, &c. All● which Expreſſions ſignifie a doing Homage and Miniſterial Service to her, but nothing of ſuch Converſion as the Dr. does fancy.

CHAP.

CHAP. XXII.

IT's plain, that the Throne of God and the Lamb being ſaid to be in the City, is ſpoken generally, without any appropriating it to them who are in the higheſt Authority. So that, the Dr's. Senſe, which he thinks ſo eaſy and natural, is very forc't; and I take the Words in the plain natural Senſe of them; which that it's alſo the true Senſe, appears further from the Twenty Four Elders and Four Beaſts (which repreſent all who appertain to the New *Jeruſalem*) their being called Kings and Prieſts who ſhall Reign on the Earth, *cap.* 5. So that, the Throne of God in the New *Jeruſalem* muſt reſpect the whole City; but not (according to the Dr's. inference) ſo as to be equally erected in every Citizen, but in every one according to his Spiritual Growth. How vainly therefore does he call ſo plain a Truth, an *Aziluthick* dream! But when he ſays further, *What can be more groſs than this? And that it's like the Arrogance of* Core, Dathan, *&c.* What a roving, or rather raving Conceit, is this! And how impertinently does he ask, *If every Citizen be a Sovereign Magiſtrate* (which is not ſuppoſed by me, for they be Rulers there in whom the Throne of God dwells, though but ſubordinate Magiſtrates) *where are the People to obey?* As if every Nation, within the extent of the New *Jeruſalem*, would not afford plenty of Subjects. But when he repeats, *This is a meer Aziluthick Dream, and a ſubſtituting of Anarchy, &c. and perfectly repugnant to the Text* (with *Ver.* 1.

which it does perfectly agree) he talks like one who allows himself in contradicting plain Truth. And that invitation, *ver.* 17. *to drink of the Waters of Life freely*, does equally respect the whole City, in like manner as every one who entreth through the Gates into the City, are said to have Right to the Tree of Life, which excludes the Dr's. Political Interpretation of it.

Ver. 2. The Dr. calls it here a Tautological Bungle, that the Tree of Life should signifie the same with the River of the Waters of Life; as if the Dispensation of the Divine Life were not valuable enough, to have two such Symbols spent in the Typifying of it. Besides, though they signifie the same thing, yet there's that special Reason for the Tree of Life being used in that Sense here, as makes it far from being tautological. For hereby is explained the meaning of the Tree of Life in Paradise; whereas there's no colour for its signifying (as the Dr. would have it) *the sincere Union of our wills with the will of God*, further than that is an effect of that Dispensation of Divine Life, which is the true meaning of it. There being also many Trees growing on each side of the River, and yet all signified by the Tree of Life, does confirm my Sense, and excludes the Dr's. who would therefore change Tree into Trees, to countenance his Sense. And what a gross Conceit is it, That if the Commonalty or all the Citizens were here intended, they had been better represented by the Grass and Flags by the River-side than by Trees! There will be no Members of that City, but such as will be *Plants of Righteousness of the Lords Planting, that He may be Glorified*:

And

And how aptly will Graſs and Flags ſignifie them!

The Dr's. ſaying, *That he hath ſufficiently proved, that not neighbouring but converted Nations are underſtood by Nations*, &c. hath been ſhewed to be a meer Boaſt. And as to his thinking it ſuch a ſtrange Paradox, *that thoſe Nations that are capable of healing ſhould not be alſo of being converted*, &c. I ſay, That they may be capable of Healing by the Leaves of the Tree of Life, and yet not of being converted to eat the Fruit thereof. The one is but a Reforming them continuing in the ſame State (like the Healing of the Sick); the other is a changing them into a new State. This is Confirmed by *Ezek.* 47. where it's ſaid, *The Fruit of the Trees there*, &c. *is for Meat, and the Leaves for Medicine; and that the River by which they grow runs into the Sea, whereby the Waters are healed, and thereby the Fiſh thereof made to live.* Now thoſe who drink of the healed Sea-Waters, muſt ſurely be different from thoſe who drink of the River it ſelf. Beſides, the Fiſh of the Sea do aptly ſignify the Multitude of the healed Nations, in Compariſon with thoſe Citizens of the New *Jeruſalem*, who drink of the River, the Waters of Life. And though Chriſtianity be intended a general Religion of Mankind, yet it's only ſo far as they are capable of receiving it; and as to becoming ſuch Converts, as to be Heirs of Salvation, there's none in any Time can be ſuch, but thoſe who are of the Truth, who, as our Saviour ſays, Hear his Voice and follow him, &c. and ſo are of the Elect of God. But as for the Nations becoming ſuch Converts, as to become Subjects of Chriſt's Kingdom, That will be according as the Wiſdom of God hath allotted the Ex-

tent of his Kingdom; and the Neighbouring Nations that ſhall not be within it's Extent, will not onely be ſo enlightened with the New *Jeruſalem*, as I have ſaid, but many of them may become real Converts, to become Citizens of it. So that, my reſembling thoſe Times to the Heathens borrowing Light of the Jews, and Primitive Chriſtians does hold good, notwithſtanding what the Dr. oppoſeth to it.

Ver. 3. The *Aziluthick* Dream comes in here again, and the Dr. brings it in ſo oft, as ſhews him very fond of his own Fancies. It's not improbable, but that thoſe old Curſes for Sin entail'd on the Creation, will be conſiderably abated, when the Cauſe of them ſhall be ſo much removed; and therefore it's ſaid, *cap.* 21. 4. *There ſhall be no more Death, nor Sorrow, nor Crying, nor Pain*, &c. as if thoſe in that State ſhould live in ſound Health, and placidly depart this Life in their Strength (like *Moſes* his dying in the Mount) without feeling any Sting of Death. And with this agrees *Eſay* 33. 24. *And the Inhabitants thereof* (*viz.* of *Sion*) *ſhall not ſay, I am ſick, the People that dwell therein ſhall be forgiven their Iniquity*; that is, They being forgiven their Sins, ſhall be alſo freed from Diſeaſes inflicted for them; according to *Pſal.* 103. 3. *Who forgiveth all thy Iniquities, who healeth all thy Diſeaſes.* But Curſe here extends to all thoſe Providential Judgments, which ſo frequently befel the Evil World; And to underſtand by Death, and Curſe here, *That there ſhould be no more bloody Maſſacres as formerly, nor ſuch Excommunicatory Curſes, as ſo diſturbed and embroiled the World, in the Anti-Chriſtian Times*, (when all thoſe Powers ſhall be deſtroyed, and ſuch a New State of things introduced,

duced, as to make ſuch Doings impoſſible) is hardly better than a making the Spirit of Prophecy to trifle. As to the Dr's *true Key of Interpreting the New* Jeruſalem-*State, in Oppoſition to the State of Babylon*, It's more made uſe of by me, than by himſelf; and if he had been able rightly to uſe that Key, it would have led him to an Underſtanding the New *Jeruſalem*-State, according to my Senſe, which he calls an *Aziluthick* Dream, and ſo have prevented his being ſo far miſled by his Conceits about Councils and Politick Laws, to deform that State with incongruous Repreſentations of it.

REMARKS

REMARKS

On the Expoſitions of

Daniels Viſions DEFENDED.

VISION I.

I Lay no ſtreſs upon the Image being ſaid to be terrible here, in the ſame Senſe as the Four Beaſts are called Θηρια in the next Viſion; but there ſeems ſome aptneſs in it, and it's the Dr's. Expoſition on *ver.* 31. of this Viſion, though he ſeems here to ſcruple the allowing it. But whereas he does imagine *ſo hideous a defect, if there ſhould be nothing in this Viſion anſwering to the little Horn in the next Viſion*, it may much rather be thought ſo, if there ſhould not, in either of theſe Viſions, be any notice taken of ſo great a Change *Ver.* 33.

in

in the Secular Power, upon the dividing the Empire into Ten Kingdoms, as that was from abſolute to mixt Monarchy, by the States ſharing in the Legiſlative Power. Whereas therefore Two ſuch remarkable Things fell out then in the Fourth Empire, as this Change of Government in the Secular Power, and the emerging of that other kind of Power ſignified by the little Horn, and it's plain that both of them are not taken notice of in either of the Viſions, it's moſt reaſonable to conceive, that the one was intended to be Typified in the one Viſion, and the other in the other. And accordingly, the latter is ſignified in the next Viſion, and therefore the former ſhould be ſo here, as doubtleſs it is ſo. For whereas the Eccleſiaſtick Authority (ſo called) being diſtinct from the Secular, is deſcribed as ſuch, and ſignified by a diſtinct Horn in the other Viſion; here's nothing in this Viſion that can ſignifie any ſuch diſtinct Authority, but only a Change in the Secular Power, according to the Senſe I have given. For the Feet and Toes ſignifie the ſame Secular Kingdom as is ſignified by the Ten-Horned-Beaſt (the Ten Toes anſwering to the Ten Horns) and thoſe Ten Kingdoms taking up the Ten Toes, there's nothing here left to ſignifie any ſuch diſtinct Power as there is ſignified by the little Horn; and therefore the Toes being partly of Clay, can only mean ſome Change in the Ten Kingdoms ſignified by them, and not any diſtinct Power or Kingdom from them, anſwering to the little Horn, *&c.* And accordingly, in this Viſion of the Feet and Toes being partly Clay, *&c.* there's nothing which correſponds with the Deſcription of the little Horn in the other Viſion, *viz. with its plucking up Three Horns by the Roots*,

Roots, and its having Eyes and a Mouth ſpeaking great Things, and a Look more ſtout than its Fellows, and its Warring againſt the Saints, &c. but only what does very aptly agree with the Senſe I have given of this Viſion.

What a ſorry ſaying is it of the Dr. *That if meer Secular Power was underſtood here, they all being Sword-Men, Steel and Iron had been more fit to repreſent their difference than Iron and Clay!* The Fourth Kingdom is ſignified by Legs of Iron, and what remaineth of the ſtrength of it, after the ſaid Change in the Government, continues ſtill to be ſignified by Iron, and therefore that inferior Part of the Government, upon which Part of the Legiſlative Power is transferr'd muſt be ſignified by ſomething inferior to the other; and by what then more aptly than by Clay, they repreſented by it continuing ſtill in the State of Subjects, and alſo moulded into a Body-Politick, *&c.* And therefore it's ſaid, *The Kingdom ſhall be divided, but there ſhall remain in it the ſtrength of the Iron, and that it ſhall be partly ſtrong, and partly broken*; which plainly ſignifies ſuch a Change in the Secular Power, that as to Part of it, it ſhall retain its former ſtrength, and as to part of it, it ſhall be weakened, or reduced to another State or Condition. And why muſt they be all Sword-men becauſe they are Part of the Secular Power? Are there not ſeveral other Secular Orders of Men? And if they were all Sword-men, Why muſt they therefore be ſignified by Iron? It's not the uſing of the Sword, but the having the Power thereof (*viz.* the command of the Military-Force) which deſerves to be ſignified by the ſtrength of the Iron, and that is ſignified ſo here. And my acknowledging the Eccleſiaſtick Power to be Part of the States,

is of no uſe to the Dr. whatever he fancieth it to be; for as it's ſo, it ſignifies no more than the reſt of the States. So that, he diſcovers that wonderful dim and undecerning Fancy in himſelf, which he fancieth to be in others, who do not concur with him in his deluded Apprehenſions.

Ver. 41. The Dr. agrees here, that the Iron muſt ſignify a ſtronger Power than the Clay, yet will have the Clay to ſignify a Superior Power to that meant by the Iron, becauſe of the inſinuating, inveagling Arts, with which the Eccleſiaſtick uſed to weaken the Secular Power, and thereby at length to get to be Head of the Empire. Yet I have ſhewed before, that the Clay does not ſignifie any diſtinct Power from the Secular, but only a Change in it; and it appears in the Viſion, that it ſignifies no ſuch inſinuating or inveagling, *&c.* for it is ſaid there to ſignifie, the Kingdom its being divided and broken, and their not cleaving the one to the other, as Iron is not mingled with Clay; that is, though the Power, ſignified by the Iron, does mingle with the Seed of Men, ſignified by the Clay, in reſpect of the aſſociating them into the Government; yet they ſhall not ſo mix as to cleave one to another, or incorporate, *&c.* ſo far is it from any ſuch inſinuating or clinging, as the Dr. fancieth, being here intended. But though the Clay bears no ſuch ſignification here; yet, by reaſon of its being mouldable to be faſhioned into Veſſels, it may aptly ſignifie the forming of the Seed of Men, ſignified by it, into the Body-Politick of the States, *&c.* Alſo, that general Expreſſion, The Seed of Men, muſt ſurely intend the Body of the People (as Children of Men ſignifies, *ver.* 38.) and ſo is very incongruouſly appropriated to Eccleſiaſticks. All the

the ſtir therefore the Dr. makes here, about the Ten ſightleſs Horns, and the little ſeeing Horn, is but ſtraining his fanciful Invention, to make that ſeem ſignified here, that hath no countenance from the Viſion, and to obſcure that Truth which is the eaſy natural ſenſe of it. And how ſtrange is his ſaying, *That the mixture of Monarchy in a meer Secular Senſe, is an object not worth taking notice of by Divine Prophecies*, &c. Surely they will take notice of ſuch remarkable things as concern the Subject they are upon, and the whole Subject of this Viſion of the great Image, *&c.* is Secular Power, it ſignifying the Four great Monarchies that were ſucceſſively to Rule in the World, though indeed in order to introducing an account of Chriſt's Kingdom, that's to ſucceed them. And what more remarkable thing can there be in any Secular Government, than ſo great a Change therein as that before noted. Beſides, that Change was of more than Secular concern, it being the reſult of that Victory over the Worldly Powers, which ſet Chriſt in his Throne, and cauſed the Devil to be caſt out, *&c.* as is ſhewed in the next Remark, and ſo was the firſt advance towards the Eſtabliſhing of Chriſt's Kingdom in the World.

The act of mingling here, is plainly in our Tranſlation, aſcribed to the Iron, which is of much more Authority with me, than the Dr's. Criticiſm, ſo ſtrained, that he confeſſeth it not warranted by the Dictionaries, yet would countenance it from Mr. *Medes* Tranſlation of *Mahuzzim*, though we ſhall find that hardly ſounder than it. But taking the Words according to our Tranſlation, there's an apt coherence of them with the following Words, in the Senſe given in my Remark. But what coherence is there of the Dr's. fancy, *in Sementi Hominum*, with the following Words (admitting his Tranſlation tollerable)? For according to his Expoſi- *Ver.* 43.

tion they run thus, They ſhall mingle themſelves by placing Men in Seminaries, &c. who ſhall be notable Inſtruments to inſinuate into the Secular Powers and People, to engage their Affections to the Pope; but they ſhall be ſo far from cleaving one to another, that there ſhall be Bickerings and Claſhings between them, &c. So that, all the inſinuating of thoſe notable Inſtruments prove to little purpoſe, whenas, notwithſtanding it, there ſhall be ſuch Bickerings and Claſhings, &c. And yet it's by ſuch inſinuating, or clayey-clinging, and clarting of them, that the Dr. ſuppoſeth the Eccleſiaſtick Power to have attained it's Superiority, &c. Whenas, beſides that Incongruity, they were far too late in being for that Service, the Riſe of the Seminaries being ſince the Reformation, and for recovering the Power loſt by it. Beſides, the Popes took a Courſe that little needed ſuch mean Arts (if they could have been effectual, &c.) but was able to eſtabliſh their Supremacy with an high-hand, without ſuch inſinuating Applications, &c. viz. Their uſurping the Authority of Chriſt's Vicar. For, *God having given him a Name above every Name, that at the Name of* Jeſus *every Knee ſhould bow*, &c. ſo long as they were able to make good their uſurpt Authority (as they did do it, to the deceiving both Rulers and People, in thoſe Times of Darkneſs) they muſt needs make all Secular Powers buckle to them. But next, What Congruity is there in the Dr's making, They ſhall not cleave one to another, to ſignifie, They ſhall have Bickerings and Claſhings, &c. The Diſunion of Friends does not import any ſuch Claſhing, &c. as he would make it to do, though the one is oft the Conſequence of the other; and a *Negative may ſometimes*, as he ſays, *ſignifie a Poſitive*, by ſome uſual Mode of Speech about things ſparingly,

and

and tenderly to be ſpoken of, whereby that is hinted or implyed, that was not convenient to be expreſt; and ſo is his Inſtance here to be taken: But there's no ſuch Reaſon for making [Not cleaving one to another] to ſignifie Bickerings and Claſhings, there being no ſuch uſual Mode of Speech (nor any Occaſion for it) to warrant the ſame. So that, ſuch a Meaning here would not be intelligible. Beſides, the not cleaving one to another, does not ſignifie any Difference or Diſunion, but the Mode or Degree of Union, *&c.* And what Prevaricating is it in the Dr. to ſay, That the Iron keeping the Clay at a diſtance, does import that they never mingled, *&c.* whenas I ſay, only, that the Kings (ſignified by the Iron) ſhould keep the States ſo at a diſtance, as to retain the Majeſty of Kings, though they admit them to ſhare in the Legiſlative Power, and therein mingle with them. But though he be ſo wide of the true Senſe, yet he ſo abounds in his own Senſe, as to conclude, *That I had better have let things alone, when they were ſo well adjuſted before, than to have tampered ſo unskilfully with them*, &c.

What follows in this Remark, the Dr. ſays, is big with a double Miſtake, whenas we ſhall find it free from any Miſtake; and his Anſwer to it, to be big with a treble Miſtake. My firſt Miſtake he makes to be, my ſuppoſing *the Defeat of the Red Dragon by* Michael, *to be an Abatement of the Secular Power*; and the ſecond to be, *my falſe Surmiſe, That* Conſtantine *did give away any of his Legiſlative Power*; which is not mine, but his falſe Surmiſe of me. Yet certainly that Defeat of the Red Dragon, whereby he was caſt out into the Earth, muſt needs be an Abatement of the Secular Power, which ruled by the Power of the

the Great *Dragon who had ſeven Heads, and ten Horns, and drew with his Tail the third Part of the Stars of Heaven, and caſt them to the Earth.* For though the ſame Form of Government continued, and the Laws aſcribed as much Authority to the Chriſtian, as the Heathen Emperors, yet they could not continue inveſted with the ſame Power to execute thoſe Laws, after the Devil was caſt out, as before. But their Regard to the Laws of that Religion which they profeſt, did reſtrain them from making Tryal of their Power, as the Heathen Emperors did, by acting contrary to that Religion, and oppoſing the ſame, *&c.* And *Julian* (whoſe Enmity againſt Chriſtianity, did put him upon making what Tryal he could of his Power againſt it) could not directly aſſault it, with ſuch bloody Perſecutions as former Heathen Emperors had done, but was put upon crafty undermining ways to ſubvert it. So that, the Dr's affirming, that the Secular Power of the Chriſtian Emperors, continued the ſame with that of the Heathen Emperors, is the firſt Miſtake that his Anſwer is big with. As to his ſaying, *That he hath ſhewed what pitiful Work I have made on* Apoc. 12. I have ſhewed there, how pitifully he underſtands thoſe Prophecies, which makes him judge ſo of my Account of them.

His next Miſtake, is his ſuppoſing the Defeat of the Red Dragon by *Michael* to be in *Conſtantines* time, whenas, then was but the beginning of the War between *Michael* and the Red Dragon, of which ſee *Rev.* 12.2. His third Miſtake (and a groſs one too) is his making the Caſe of the ten Kings, the ſame with the Emperors, *viz.* his ſuppoſing them to have the ſame abſolute Power with the other, only that they were trepan'd out of their Right, *&c.* whereas indeed, they

they being Chriſtian Princes, who had newly received Crowns; and their Dominions being not formed into any ſuch Politick State as the Emperors were, at their receiving the Chriſtian Profeſſion, they could not erect any Politick State, contrary to the Laws of Chriſt, (to which by their Profeſſion they did owe Obedience) but as they were authorized thereunto by that falſe Prophet, who gained the Repute of Chriſt's Vicar, and did thereby take upon him to be a New Head of the Empire, giving ſuch Laws unto it, as did form it into the Ten-Horned-Beaſt, ſubject unto him, *And ſaying to them who dwell on the Earth, that they ſhould make an Image to the Beaſt that had a Wound by the Sword and did live, and giving Life to that Image*, &c. So that, it was by his Aid, that the ten Horns of the Beaſt was able to form their Kingdoms into that Politick State, bearing the Image of the former Beaſt. The Dr. concludes with a *Wondring, That when I produce ſuch a Notable Example in the Caſe of* Carolus Calvus, *of the Eccleſiaſtick Encroachment on the Secular Power, I ſhould at all doubt, that the Clay is the Eccleſiaſtick Power, as well as the Iron the Secular*; whereas I wonder at his fancying any Ground from thence, to apprehend the Clay here to ſignifie the Eccleſiaſtick Power, the ſaid Encroachment being not by ſuch inſinuating Arts, as he hath fancied to be meant here, but by the uſurp't Authority I have mentioned; and if it had been by thoſe Arts, yet could it not be here ſignified, for the Reaſons I have given, *&c.* But it being by that uſurp't Authority, does ſhew the Reality of that Authority ſo uſurpt; and thereby the Impotency of the ten Kings to form any Politick State of Government unagreeable

agreeable therewith, without the Uſurpers abetting and authorizing them therein.

VISION II.

Nov. 2

THE Dr. agreeing that Sea does not ſignify Multitudes ſimply, Why ſhould he imagine the great Sea to ſignifie ſimply great Multitudes? And as to his ſaying, *That great Multitudes of oppoſite Governments or Empires, are, by reaſon of the Commotion and War one againſt another, well repreſented by the great Sea, with Winds ruffling*, &c. This comes to my ſenſe, *viz.* That Sea ſignifies not Multitudes ſimply, but as united into a Politick-State, *&c.* for their Warring ſo one againſt another, is by reaſon of their being formed into Politick-States, and thereby in ſubjection to oppoſite Governments, *&c.* But though they be ſo formed into diſtinct States, *&c.* yet they may be ſignified by one great Sea, as under one Government, by reaſon of their being all in the ſame State of Thraldom, under the bondage of Corruption, by reaſon of the Spirit of the World Ruling in them, and their becoming thereby ſubject to the Prince of this World. Next, the Dr. proceeds to a ſtrange miſtaking me: I ſay, That the Power which overflows, and ſo ſubjects them to its Dominion who are united into a Politick-State under it, is rather the Sea (as appears by the ſecond Trumpet and ſecond Vial) and they as the Fiſh of the Sea moving in it. Now he does, without any colour, make me to ſay, That a Multitude under one Government is not called a Sea, unleſs it be over-flowing ſome other

ther Government, and denies that to appear out of the ſecond Trumpet, and ſecond Vial, whenas I do not affirm that it does, but what I have affirmed to appear there, does ſo. And whereas he makes *the Sea, by reaſon of its being ſubject to Fluctuations, to be a Symbol of Worldly Governments that are obnoxious to Commotions*; and hence would make [And there was no more Sea, *Rev.* 21. 1.] to ſignifie, *And there was no more Tumultuating Multitudes, but a firm Peace and Tranquility*, &c. I ſay, that though this Senſe may be alſo admitted, yet that primarily there intended, is (as I have there ſhewed) the Domination of Worldly Powers, which, like a Flood, overwhelm them in a Thraldom who are ſubject unto it, in ſuch Senſe as the Pſalmiſt complains, *I am come into deep Waters, and the Floods overflow me*, when over-powered by his Enemies.

The Dr. excepts againſt what follows in this Remark, as ſomething Prolix and Myſterious, whenas, it's no more Prolix than what was needful, for a full expreſſing my Meaning, and is, it ſeems, not ſufficient to make it well apprehended by him. But he ſeems as ſlow in apprehending the Influence that the inviſible Powers of the Air have over Worldly Governments, as he is in conceiving that Spiritual Power which will govern the Affairs of Chriſt's Kingdom in the Millennium. And no better is his Apprehenſion, in making ſo light of the Diſtinction I make, between the Aerial *Genii* being concern'd, in the Revolutions of thoſe Kingdoms, as Miniſters of Divine Providence, (whom he would have ſignified by Winds, *&c.* which onely denote, as ſaid in my Remark, the Commotions in thoſe Kingdoms, *&c.*) and their being concerned as Part of the Powers of thoſe King-

doms. In this laſt Senſe onely I admit them here to be ſignified, which, he ſays, *looks like a deſire of ſaying ſomething, when there's nothing to be ſaid*; whenas, the Difference between theſe two Senſes, is very plain; ſo that, his being now onely for having it granted, *That the Aerial* Genii *are concerned in the Mutations and Revolutions in thoſe Kingdoms* is a receding from his Expoſition. And as ill, or worſe, is his Apprehenſion, in making me to inſinuate, that in that ſaying, *He hath ſet the World in their hearts*, Eccl. 3. 11. by [He] is underſtood the Spirit of the World, whenas I underſtand He there, in the ſame Senſe with the Dr. *viz.* to mean God. So that, the Senſe of the Text is, That by the Spirit of the World which God hath placed in Mans heart, to be the Principal of the Natural Life in him, he is as it were in a fixt Station, and cannot go beyond the Bounds of that Spirit, or further than it can enlighten or inſtruct him in ſearching after the Works of God. And this is *that Spirit of a Man, by which we know the things of a Man*, but, *the things of God knoweth no Man, but by the Spirit of God*; and therefore the Apoſtle adds, *We have received not the Spirit of the World, but the Spirit of God, that we may know the things freely given us of God.* And what does the Dr. mean by ſaying, *That the Heart is the Seat of Underſtanding in the Scripture Phraſe.* It's ſo in the Scripture Phraſe, becauſe it's ſo in Reality. And therefore his making [God hath ſet the World in Mens Hearts] to ſignifie, *That he hath ſet in their Underſtanding*, is an inſignificant Expoſition, or worſe.

The Dr. does next make me to intimate a falſe Senſe of *Luke* 4. 6. wherein he appears as little to underſtand

underſtand the Text, as he underſtood me in the foregoing, &c. He would have the Devil called the Prince of this World, in a Moral, and not a Political Senſe. But in the ſaid Text, he claims all the Dominions of the World in a Political Senſe; which, if it had been falſe, ſurely our Saviour would have gainſaid, and rebuk'd ſo inſolent a Falſehood; wherein, both his Father and himſelf were ſo much concerned. Alſo, he calls the Devil, the Prince of this World in a Political Senſe; firſt, in *John* 14. 30. where he ſays, *The Prince of the World cometh, and hath nothing in me, but that the World may know that I love the Father, and as the Father hath given me Commandement ſo I do*; that is, He hath nothing in me, but onely Power to execute what I freely reſign my ſelf up to ſuffer, in obedience to the Commandement of my Father. So that, he calls him there the Prince of this World, in reſpect of his being Prince of thoſe Powers, under which he ſhould ſuffer, which Anſwers to his elſewhere, ſaying, *This is their Hour, and the Power of Darkneſs.* And in the ſame Senſe, he calls him ſo again, *John* 16. 11. ſaying, *The Prince of this World is judged*, viz. accordingly as he ſays elſewhere, *I beheld Satan as Lightening falling from Heaven*, which Anſwers to his being caſt out into the Earth, *Rev.* 12. which to be ſure is meant in a Political Senſe; as is alſo the Deſcription of him there, by the Red Dragon having ſeven Heads, and ten Horns, &c. Alſo our Saviour's ſaying, *If Satan caſt out Satan, how can his Kingdom ſtand?* And his ſaying to his Diſciples, *I give you Power over Serpents and Scorpions, and all the Power of the Adverſary*, does ſuppoſe him a Prince in a Political Senſe. So that, the Dr's ſaying, that the Devil is called the Prince of

this World, onely in a Moral Senſe, is alike groſs perverting of Scripture, with his making the Twenty-four Elders, *Rev.* 4. to repreſent particular Kings and Princes of Kingdoms and Nations, *&c.* and ſerves much the ſame end, *&c.*

He next gives an Aecount of the Spirit of the World, which, he ſays, I make ſo many Words about, and which he affirms to be the Image of the Devil, in as many as it is, as the Divine Life is the Image of God and Chriſt in us; and thinks this clear from 1 *John* 2. 16. but is much miſtaken. For the Spirit of the World, is that Spirit which is the Principal of the natural Life in Man, as the Divine Spirit is of the Spiritual Life in him; and which the Apoſtle calls, both the Spirit of the World, and the Spirit of a Man, and is the ſame that was in the Earthly *Adam* in his Innocency, when he bore the compleat Image of God, according to a natural or fleſhly State. So that, it's good, as the nature of Man was before corrupted; but when it gets the Dominion ſo over us, as to cauſe fleſhly Luſts to Reign in us, whereby our Affections become ſet on things of the World, to the extinguiſhing the Love of God in us, then it becomes both the Image and Power of the Devil in us, whereby we are made his Captives under the bondage of Corruption. And it's not the Spirit of the World being in us, but thus Reigning in us, that *John* ſpeaks of in the cited Text by the Dr? But whereas he ſays, That he that is quit of thoſe Luſts ſpoken of in the ſaid Text, and become transformed into the Divine Life, *&c.* is tranſlated out of the darkneſs of this World into the Kingdom of Chriſt: I ſay, That he is ſo, becauſe he is tranſlated out of the Power of Darkneſs, or Power

of

of Satan, &c. which Scripture-Expreſſions in my Remark the Dr. balks, becauſe they agree not with his denying the Devil to be called the Prince of this World in a Political Senſe. And whereas he adds [he in the mean time (*viz.* who is quit of thoſe Luſts, &c.) adhering to the Profeſſion of the ancient Apoſtolical Faith, and holding Communion with the truly Catholick Church] What does he mean thereby? Does he imagine, that one can be quit of Worldly Luſts, and transformed into the Divine Life, and yet failing of holding the Apoſtolick Faith, and Communion with the true Church of Chriſt? (if he means that by, The true Catholick Church); If he imagine ſo, he excludes all need of holding that Faith or Communion, &c. the end of holding both being to bring us to that Divine State. But our being in that State, is an Evidence of our holding both: For it's by belief of that Apoſtolick Faith, that we are ſo regenerated as to become quit of our Worldly Luſts, and transformed into the Divine Life; and being ſuch, we are Members of Chriſt's Body, which is his only true Church, and ſo muſt needs be in Communion with it. So that, that addition of the Dr. is either impertinent, or hath ſome meaning in it more than true.

He next proceeds to a concurring with me, and contradicting himſelf. For he ſays of thoſe in whom the Spirit of the World Reigns, *That they are morally Reigned over by the Devil, who obtains a wicked Tyranny over them, driving them to Tyrannize, or to be Tyrannized over, even in a Political Senſe.* But ſay I, This Moral Reigning over them, does ſuppoſe, and is the reſult of that Political Power, wherewith he Rules as a Prince over them. For it's by that Spirit of the World

World ſo Ruling in them, that he acts upon them to drive them to evil (as God by his Spirit does act upon believers to enable them to do good works) and Power being given him thereby to Rule over lapſed mankind Apoſtatized from God, it properly denominates him a Prince in a Political Senſe, as God is called King of Saints, by reaſon of his Spiritual Rule in them. For what makes ſuch a Prince but ſuch a Power of Dominion? And it's ſtrange that the Dr. ſhould acknowledge, that the Devil hath Power to drive Rulers to Tyrannize, and yet will not acknowledge him Prince in a Political Senſe, by whoſe Power they ſo Act. And as to his ſaying, *That the Devils Power over Mens Bodies, looks more like an Executioner than a Prince*; Are not all Worldly Powers Miniſters of Gods wrath, for the puniſhment of evil-doors? Though he thinks it ſo hard to conceive, what I would have by the Spirit of the World, &c. I hope I have now made it intelligible enough, and did ſo in my Remark, if there had not been ſome indiſpoſition in him to underſtand it.

Ver. 4. I agree, that what concerns not the whole time of the Beaſt, but reſpects only a large part of its time, may be ſpoken of it generally, according to the inſtance the Dr. gives, of the Woman being ſaid to be drunk with the Blood of the Saints, *Apoc.* 17. for that is a common uſe in diſcourſe, to affirm things generally which are moſtly true, according to the Rule, *Denominatio ſumitur a majori.* But what ſignifies this, to countenance the applying what is ſpoken of the Beaſt in general, to ſome particular Action only of one King, or to ſome particular Providence that befals him? Therefore the Dr. does abuſe his Prophetick *Henopeia* (as he does that and other

other Figures elſewhere) by ſo forc'tly applying it contrary to common ſenſe. And as to his ſaying, *That what the Beaſt, in any part of its Succeſſion, does or ſuffers in any part, it's ſaid ſimply to be done or ſuffered by it*, if he means by [ſimply] that it's ſaid generally of the Beaſt (as he muſt do to ſpeak pertinently) I ſay, That it's a falſe Rule; nor is it imaginable, that the Spirit of Prophecy ſhould make ſuch incongruous deſcriptions, contrary to common ſenſe, as by a general Character of the Beaſt, to ſignifie ſomething only of ſo ſmall and particular concern.

He thinks it great unskilfulneſs in me, that I will have the plucking of the Wings of the Beaſt to be only at the deſtroying of him, *&c.* And yet when can it be ſo proper as then? When ſhould that Power, wherewith he ſoared ſo high in his Dominion, be taken away, but at the expiring of his Dominion, or his ceaſing to be any longer a Beaſt? Yet I ſhall not exclude thoſe particular Providences, unto which the Dr. would apply the plucking of the Wings, if he does not make uſe of them to exclude that, which is the main, if not only ſenſe intended. Therefore his calling it great unskilfulneſs in me, to take the plucking of the Wings in my ſenſe, does ſhew how little skill he hath, in offering, or receiving ſenſe offered to him. The making the Beaſt to ſtand upon his Feet, and the having a mans heart given him, being mentioned after the plucking of his Wings, the Dr. would have them therefore ſignifie, the reducing him to a more human temper, and ſo not to ſignifie a continued Character of the *Babylonian* Kingdom, *&c.* But thoſe paſſages coming after the plucking of the Wings, do not thereby at all prejudice my ſenſe. For it's ſaid, I beheld till the

Wings

Wings were plucked; which implys, that the plucking of the Wings was not till the end of the Beaſt, and that after that he beheld the Beaſt no more. So that, the Paſſages mentioned after, do not ſignifie thereby their ſucceeding the plucking of the Wings, but that they are an additional Character of the Beaſt, after the ſpeaking of what concerned the Wings, was ended. And as to his referring to *Tho. Lydiat's Emendatio Temporum*, for ſatisfaction, that *Darius* is to be reckoned the laſt Monarch of the *Babylonian* Monarchy; if he had Confidence in his Reaſons for it, he ſhould have given us ſome brief Account of them, knowing how difficultly that Book is to be had. He ſlights the reſt of the Remark without Anſwering it, and might even as well have done ſo to that which he hath Anſwered, as to Anſwer it ſo ſlightly.

Ver. 5. As all Nations were generally ill-affected to the *Jews*, ſo it's not imaginable that the *Perſians* ſhould be otherwiſe, further than God, in whoſe Hands are the Hearts of Kings, did otherwiſe diſpoſe ſome particular PRINCES, in behalf of his People. And therefore of *Cyrus*, who firſt ſhewed Favour to them (and who, as appears by *Eſay* [illegible]. was raiſed by *GOD* to the Kingdom for that Purpoſe) it's ſaid, *Ezra cap.* 1. 1. That God ſtirred up his Spirit, *&c.* And *Darius* his Decree, *cap.* 6. for proceeding in the Work of the Temple, is but in purſuance of the Decree made by *Cyrus*. So that, what was done by *Perſian* Kings, in behalf of the *Jews*, is little to be imputed to their favourable diſpoſition; but what they did againſt them, may well be imputed to the ſame ill Will which was generally born to them: Or at leaſt, it ſignifies their having little or no Favour to them, that they would put a ſtop to ſuch a Work,

Work, upon an envious complaint againſt them, without firſt hearing what they could ſay for themſelves. But what feat Conceits hath the Dr. here, about the the Bears raiſing himſelf on one ſide! Whenas I underſtand nothing by it, but his raiſing himſelf on one ſide from a cumbent Poſture (for his being bid to ariſe, *&c.* does ſhew his poſture to be ſo) which is made to ſignify here according to the Senſe given in my Remark, whereas the Dr's. borrowed Senſe, gives no account of Cortex of the Viſion (*viz.* what, or how was the raiſing on one ſide) but only of what was Typified thereby, and of that untruly.

The Four Wings do doubtleſs, as well as the Four Heads, reſpect the Four Kingdoms which *Alexanders* Kingdom was brancht into; and therefore are no more applicable to him than the Heads are. For though they ſignifie Swiftneſs, yet ſuch Senſe is here to be applied to them, as agrees with their being Four, and ſo relating to the Four Kingdoms; and ſuch is the Senſe given in my Remark; which they as aptly ſignifie as Swiftneſs. Therefore the Dr's. *Henopoetick* Types are even as ill made uſe of here, as before, *ver.* 4. and his apprehending ignorance or heedleſneſs, and wonderful indiſtinct conception in me, proceeds from the ſame defects in himſelf. And as groundleſs is his fancying me to contradict my ſelf; for whereas he ſays, my Senſe is applied to the Wings, not as Four, but as Wings; I ſay, That it's applied to them, neither as Four, nor as Wings ſimply, but as Four Wings reſpecting the Four Kingdoms. But this is matter of ſo much nicety, and ſo little moment, as hardly to be worth conteſting. *Ver.* 6.

As to the confidence which the Dr. notes in me, *Ver.* 9.

I have not ſhewed ſo much of it in adhering to Truth, as he hath in aſſerting groſs Errors. But the confidence he here apprehends, is in my ſaying, That I think it may be ſafely concluded, that the living Creatures, and Wheeles are not Angelical, which, he ſays, is contrary to the whole School of the *Jewiſh Rabbines*; which if it be ſo, yet we having ſo great Light from the Viſion of the Twenty Four Elders, and Four Beaſts, *Rev.* 4. to underſtand this Viſion by, which they wanted, there's no confidence ſhewed in gain-ſaying their Senſe of it: Yet what I affirm does not claſh with their Senſe. For the meaning of my Aſſertion is, That the Living Creatures and Wheeles are not Angelical in their ſignification, or what they repreſent. They were doubtleſs Cherubs or Angels, that did, as a Chariot, bear the Throne and him that ſate thereon; but they appeared in the ſhape of Living Creatures, and have that Title given them, as well as that of Cherubims, by reaſon of their ſignification, according to the Senſe give in my Remark. Which Senſe is further confirmed, by the ſound of their Wings being like the noiſe of great Waters, and the Wheeles being of the colour of Beril (*viz.* Sea colour) both being Symbolical of multitude of People. And how congruous was it (whenas all things in the *Jewiſh* State were formed after the pattern of things in Heaven) that the God of *Iſrael* ſhould appear thus in a Viſion, repreſenting how he ought to have been born up and carryed in his Throne of Glory, by his People of *Iſrael*, as he was by thoſe Angelical Orders! which he would have been, if they had walked with him in ſtedfaſt Obedience, doing his Commandements, and hearkening to the voice of his Word, as it's ſaid of the

the Angels; but becauſe they failed thereof, and fell into great Tranſgreſſions and Apoſtacies from him (whereby inſtead of being ſo Glorified in them, his Name was polluted by them) the Prophet is therefore ſent to deſtroy their City (as appears by the enſuing Prophecies) and before the doing thereof, hath this Viſion ſhewed him, to repreſent the cauſe thereof, *viz.* their great Duty they had ſo much failed in, and thereby drawn upon themſelves the enſuing Judgments. Whereas therefore the Dr. would have this Cherubick-Chariot to have been ſeen by *Moſes* on Mount *Sinai*, and to be the ſame which is elſewhere ſpoken of in Scripture, I ſuppoſe it's very different from them, being adapted to the occaſion, or what it's deſigned to ſignifie or repreſent, and therefore hath the name of Living-Creature given it; whenas ſuch Cherubick-Chariots as are deſigned only to ſignifie Angelical Orders, muſt be ſuppoſed ſuch as ſerve beſt for that purpoſe.

The Dr. proceeds to anſwer my Reaſons, why the Living-Creatures ſignifie not Angels. My Firſt is, he ſays, Becauſe they agree in Number and Name with the Four Beaſts, *Rev.* 4. I infer they are of like ſignification with them; but he leaves out part of it, *viz.* That the Four Faces of Each Living-Creature are the Faces of the Four Beaſts. And to this Reaſon he oppoſeth his Cabbaliſtick Dream of Four Angelical Worlds, called *Aziluthick*, *Briathick*, *Jetziratbick* and *Aſiathick*, making this Viſion to be a Symbolical Idea of the Glorious Majeſty and Empire of God, over the Angelical World divided into thoſe Parts, he Ruling them by his Divine Spirit, whereby he hath a perfect abſolute command over

them. Which Symbolical Idea of the Angelical Kingdom, he makes the *Judaical* State to be an External Imitation of, but the Bleſſed State of the Millennium repreſented by the Four Beaſts, *Rev. cap* 4. he makes to anſwer the ſaid Symbolical Idea in the Truth of Life, through the plenteous diſpenſation of the Spirit, whereby the Will of God will be done on Earth as it is in Heaven, or in the ſaid Angelical World, *&c.* And yet Two Orders thereof, *viz.* the *Jetzirathick* and *Aſiathick*, he makes to be lapſed States through Lawleſs ſatisfying their unruly Luſts, *&c.* And how then hath the Divine Spirit a perfect Rule over them? And how can the perfect Righteous State of the Millennium anſwer to, or exemplifie ſuch a lapſed State of Tranſgreſſion? I ſuppoſe the Reader hath enough of this Romantick Fancy of the Dr. in imagining Four ſuch Angelical VVorlds to be ſignified by *Ezekiels* Viſion, elſe other like Flaws might be Noted in it.

To my Second Reaſon from the Living-Creatures having the likeneſs of a Man, and a Mans-hand under their VVings, *&c.* the Dr. gives ſuch a lubricous ambiguous Anſwer, that one can hardly take any hold of it. For he would have hereby ſignified, that the Angels are of humane Form, yet ſo as all imperfections to be removed, and nothing taken but what conſiſts with Heavenly Beauty and Glory; that is, he would have them of humane, and yet not of humane Form; or of humane, ſo far as it agrees with their being of Angelical Form: VVhich ſurely muſt be very different from humane, as their natures are from Terreſtial Beings. As to his thinking it plain, that the Viſion ſignifies Angels, from the

the Living-Creatures being called Cherubims; That is only a Proof, that they are Angels, or an Angelical-Chariot, by whom the Throne is carryed here, but not, that they repreſent any ſuch Angelical Orders as the Dr. Fancies. And no better is his laſt ſhift to avoid this Reaſon (*viz.* that the Faces and Hands of a Man ſignifie Symbollically, as well as the Faces of a Lyon, Ox and Eagle); for the laſt Faces ſignifie ſo neceſſarily, as being capable of no other ſignification here: But the Faces of a Man, and the Mans-Hand, *&c.* have plainly another ſignification, as concurring with the humane ſhape of the Living Creatures, and ſo to be taken in the ſame Senſe with them. Yet I agree, that they ſignifie Symbolically according to the Senſe given in my Remark; but this does not prejudice their ſignifying alſo Literally, as ſo concurring with the humane ſhapes, *&c.* To my Third Reaſon from the Calves-Feet (which ſignifie the Labour and Travel given to Men under the Sun) he ſays, That they ſignifie nothing but what is competible to the Angelical Nature; which if ſo, yet their ſignification is much more properly applicable to the lapſed humane State, the Labour whereof is Toil and Sorrow, *&c.* whereas that of the Angels is Bliſs and Joy to them: And the apteſt Senſe is to be preferr'd, eſpecially when it's much more agreeable to the reſt of the Viſion.

My laſt Reaſon (*viz.* That the Spirit is ſaid to be in the living Creatures, whereas Angels are called Spirits, but not deſcribed by any Spirit in them) he thinks to be ſlighteſt of all, though it be too ſtrong for him to evade. For it's a Matter of no ſlight Conſideration, but of great Moment, That the

Angels

Angels ſhould be elſewhere ſo much ſpoken of in Scripture, without any Mention of being acted by the Spirit in them, but be called Spirits themſelves, and ſhould here be ſo deſcribed, by being acted by the Spirit in them, and have the Title of living-Creatures given them, peculiar to Terreſtial Beeings. And indeed the Angels being Spiritual Beeings, the Purity and Activity of their Natures, ſeems to make them in a continual Propenſity and Readineſs to obey the Commandements of God, (whilſt they retain the Perfection of that State) and not to need being acted by the Spirit of God, as the Dr. ſuppoſeth them to be (unleſs to impower them to ſome extraordinary Services, as they are Miniſtring-Spirits, &c.) no more than Men want Aſſiſtance to thoſe natural Operations, which they are ſo prone unto, and habile for. The Dr. ends his Anſwer to my Reaſons, in his wonted boaſting manner, and then paſſeth to the reſt of my Remark, which he ſays, Is a digreſſion into an Ethical, or *Ethico*-Political Explication of *Ezekiels* Viſions, and ſo not concerns him (yet it does concern him, as it tends to confirm my Aſſertion, that the living-Creatures are not ſuch a ſymbolical Idea, &c. as he imagines): But that my Pains might not ſeem over-much ſlighted, he ſays, he will conſider ſome Paſſages thereof, which he might have ſpared doing upon any ſuch Conſideration; for I find not his Anſwer to my Remarks, of ſo much Value, as to make me value his ſlighting them.

The firſt Paſſage he conſiders, is, That I make the four Faces, four Wings, and four Beaſts, to ſignithe ſame Thing, which, he ſays, is a Marvellous ſlubbering and hudling of Things; whenas, I onely make

make the four Faces, and four Wings of the living-Creatures, to have the like Signification with the four Beaſts, *Rev.* 4. *viz.* Both to ſignifie Humane Societies, but very different Societies; ſo that, there's no Colour for ſuch a foul Reflexion. And though the four Humane Properties, which I make to be ſignified by the Faces and Wings, are ſo obvious a Theory, yet ſo is not the end of their being ſo ſignified, *viz.* To ſet forth the difference of that Natural State of the *Jews*, under a Legal Diſpenſation, from that ſpiritual State ſignified by the four Beaſts, *Rev.* 4. And ſurely the four Faces and four Wings, ſignifying the ſame Thing, cannot be trifling; the one explaining the other, and both of them too little, to make the Dr. have a true Underſtanding of them. He further Objects againſt my Senſe of the four Faces and Wings, for that they maimedly and unfitly ſignifie the ſaid Humane Properties. And firſt, he fancies, that an Elephant, had been more fit to repreſent Religion, than the Eagle; whenas, neither is fit to do it for any Religion in them; but an Eagle is an apt Symbol of it, by reaſon of its ſoaring ſo high, mounting up to Heaven, *&c.* Next, he ſays, That Brutes having Reaſon, and Man onely properly Religion, he had been a better Symbol of Religion than the Eagle. But what Reaſon is there in Brutes more than Religion? There's indeed, in them, an Inſtinct or Sagacity, to act ſuitably to their Natures, and to be ſenſible of their own Good or Evil; but if this be Reaſon, all Animals are Rational Creatures. Both the Man therefore and Eagle, have their proper ſignification aſſigned them, notwithſtanding the Dr's captious Thwarting the ſame, and then Concluding, Thus crude and broken is the

Remarkers

Remarkers Conceit in this Matter: Whereas, what he hath oppoſed thereunto, is crude and trifling.

The next Paſſage he Conſiders, is, That good Scriptural-Phraſes are produced about the third Pair of Wings of the Beaſts, anſwering to the two flying Wings of the Seraphims, *Eſay* 6. but the Application is much off the Hooks, he ſays, becauſe he gives another Signification of thoſe Wings, without giving any Reaſon for it; and then, Why muſt my Senſe be more off the Hooks than his? But I ſhall admit his Senſe, *viz.* That the flying Wings of the Seraphims ſignifie the Expeditenes of their Miniſtry, *&c.* and then ſay, that they being an higher Order of Angels, are uſed to typifie the Church of God in that Chriſtian State, ſignified by the four Beaſts, *Rev.* 4. as the lower Order of Angels, the Cherubims are, in form of living Creatures, uſed in *Ezekiels* Viſion, to ſymbolize the Church of God in a *Judaical* State. And that the Seraphims do ſo ſignifie, ſeems concludible, from their being upon the Throne of the Lord, which was high and lifted up (ſignifying the Time whereof it's ſaid, *The Lord alone ſhall be exalted in that Day*) and from their crying, *Holy, holy, holy is the Lord of Hoaſts, the whole Earth is full of his Glory*, (which, what Time can it relate to, but to that wherein he ſhall be ſo ſanctified, and glorified in the World? Beſides that, the Cry of the four Beaſts, *Rev.* 4. 8. does much agree therewith) and alſo from that blind ſtupid State the *Iſraelites* are deſcri-ſcribed to be in *ver.* 9, 10. as to their hearing and underſtanding the Things ſignified by the Viſion; which Character of them is cited by our Saviour, and in like Manner Applyed by him to the *Jews*, for their Stupid Infidelity, in not receiving the Myſteries

Myſteries of the Kingdom of Heaven, Preached by him. And ſuppoſing the Seraphims thus to ſignifie, their two flying Wings, taken in the Dr's Senſe, will aptly Anſwer to the third Pair of Wings of the Beaſt taken in my Senſe, *viz.* To that Exaltation, which by them we attain unto, from an Earthly to an Heavenly State in Chriſt *Jeſus*, to live unto God in him, becoming thereby expedite to fulfil his Will, as thoſe Seraphims are by thoſe flying Wings to fulfil their Miniſtry.

His Third Conſideration, is, On my making the Tree of Life in Paradiſe, to ſignifie the Diſpenſation of Life, which Men in due time were to be admitted to, but not then, the Natural Earthly State of Man, though in Innocency (which Words, [though in Innocency] the Dr. left out of my Remark, I ſuppoſe, as not agreeing with his fictitious Lapſe in the *Jetzirathick* World, *&c.*) not admitting thereof: Which he makes to be a ſetting the Tree of Life there to mock *Adam*, and play at Chop-Cherry with him (ſo diſpoſed is he, *ludere cum Sanctis*); whereas I do not ſay, that he was forbid eating it then; but that his State not being capable thereof, it was ſet there to ſignifie, that higher diſpenſation, which man in due Time was to be admitted unto, or the difference between his bearing the Image of the Earthly and Heavenly *Adam*. And is ſo weighty a Signification as this to be ridicul'd? But that the eating of the Tree of Life, was not competent to *Adam*'s State, appears from it's being promiſed in the firſt of the ſeven Epiſtles, *&c.* to him that overcometh; and from their being ſaid to have Right to the Tree of Life, who enter into the New *Jeruſalem*; ſo that, it does ſignifie that diſpenſation of Life (and that in the

full Fruition of it, by overcoming the World, as the ſaid Promiſe, and it's being the New *Jeruſalem*-State, do ſhew) which we receive by him, who brought Life and Immortality to Light, by the Goſpel. And alſo the ſame further appears, by *Adam*'s being driven out of Paradiſe, leſt he ſhould take of the Tree of Life, after he had eaten of the Tree of Knowledge, *&c.* Whereby (as I have elſewhere noted) is ſignified, that Entrance into Life is not attainable unto, by following our own Inventions in ſearching after the Knowledge of Good and Evil, (which yet is the onely Means that Humane Nature is propenſe to uſe) but by Faith in him, who is the Prince of Life. But the Dr. being not content with rejecting and deriding ſo great a Truth, does in further Oppoſition to it, falſify the Text, to prove that *Adam* was commanded to eat of the Tree of Life. For whereas, the Words are, *The Lord Commanded the Man, ſaying, Of every Tree of the Garden thou mayeſt freely eat*, he makes them to be, *Thou ſhalt eat*, and ſo leaves out [freely,] and turns [mayeſt] into [ſhall] to make that paſs for a Command, which elſe could not do ſo. Beſides, if this were a Command, it would abridge them of their Liberty of of eating ſuch Fruits as they liked of, among thoſe that were allowed, and enjoyn them to eat of all, whether they liked them or no. And then the Dr. ſpoils this Falſification of the Text, by rendring the Original, *Thou haſt Plenary Commiſſion to eat*, &c. which imports not a Command, *&c.*

My Account of the Tree of Life, being, according to the Dr. a Fundamental Miſtake; he next conſiders the like in my Conceit of the *Jews*, and the two Viſions of *Ezekiel*. But that Account proving a real

a real Truth, then the Uſe I make of it, as to the *Jews* and thoſe two Viſions, is like to hold good alſo. Whereas the Dr. ſays, *That God gave no impoſſible Commands to the* Jews, Does he mean thereby that they were able to fulfil the Law? *Paul* ſays, *That Righteouſneſs came not by the Law, but the Knowledge of Sin*; and God ſays of them, *Deut. 6. O that there were ſuch a Heart in them that they would fear me, and keep my Commandements*, &c. which implys, that they wanted a Heart in them to do it. And *Joſhua* tells them, *That they could not ſerve the Lord.* So that, the keeping the Commandements of God, was impoſſible to the *Jews* in that State, without ſuch Divine Aſſiſtance, as he was not not pleaſed then to ſupply them with. Yet it ſeems agreeable with his Wiſdom, to make a Repreſentation of that State in its Perfection, to ſet forth thereby, not only how much the *Jews* failed of coming up thereto, but alſo, how much it fell ſhort of that State deſigned to bring in everlaſting Righteouſneſs; whereby the Laws of God ſhould be fulfilled to the doing his Will on Earth, as it is in Heaven. And this ſeems to be the Purpoſe of *Ezekiel*'s two Viſions, according to my Account given of them. And without ſuppoſing ſome ſuch Meaning of them, there's like to be no ſatisfactory Account given of the Cherubims, being called Living-Creatures, and deſcribed in the Form of ſuch; Nor of ſo large a Deſcription of the Temple and Service thereof, much whereof is not applicable to the Millennial State, ſo much as to typifie the ſame. And if the Dr. in ſo large a Deſcription of the Temple and Service, *&c.* can apprehend no more than a meer *Operoſe Hylaſme*, or *Iſraeliſm*, as he calls it, it's Wonder that he can for-

bear calling it Egregious Trifling in the Spirit of God, who hath groundleſly reflected on ſome Paſſages in my Remarks, as making the Spirit of God to do the ſame. And to what purpoſe does he ſay, That the *Jews* were not upon the Condition of Legal Performances, to arrive to that Evangelical State that the Chriſtian Church will arrive to at laſt, whenas I affirm nothing to that Purpoſe? But as to what he reiterates of the Signification of the four Living-Creatures, I have already ſaid enough to the ſame.

The Fifth Conſideration, is On the Name of the City, *The Lord is there*, which the Dr. ſays, is the very Indication of the State of the New *Jeruſalem*, and ſo a Demonſtration, that it was never intended for the *Jews* in their legal Diſpenſation. But the Words import an Indication of any State that is ſo Bleſſed, with the Divine Preſence dwelling with them, and ſo may indicate ſuch a Righteous State according to a Legal Diſpenſation, as I have applyed them to, as well as that which the Dr. would have them intend. The Sixth Conſideration, is a plain Miſtake of me, applying what I ſay of the Viſion of the Cherubims, which was before the Deſtruction of the City, to the Viſion of the Temple that was after it. The Seventh is alike Miſtake, ſuppoſing me to affirm, That the making of the Golden Calf, and craving a King, did make the *Jews* forfeit what was otherwiſe intended (*viz.* That State which I ſuppoſe to be ſignified by *Ezekiel*'s Viſions) whenas I agree, that they could not attain to that State, and that it's only ſignified for the Reaſons before mentioned on the Fourth Conſideration. But whereas it muſt be their Tranſgreſſions which could make

make them fail thereof, and thoſe two Great Ones, of making a Calf, and craving a King, as they were ſignal Rejectings of God, ſo they were ſignalized anſwerably with his deſerting of them; they are therefore two notable Inſtances for the Purpoſe for which I make uſe of them. The Eighth Conſideration is a Query, *viz.* If the four Beaſts ſignifie the Governed, How come they to be upon the Throne, when the twenty-four Elders, though Governors, are not ſo? To which I ſay, That their being upon the Throne, does ſignifie their being in ſuch a Righteous State, as to be able to ſtand in the Preſence of God, accordingly as it's ſaid, *Rev.* 22. *They ſhall ſee his Face*, &c. and this does ſignally difference them from thoſe ſignified by the Cherubims in *Ezekiel*'s Viſion; they being under the Throne, accordingly as it's ſaid to *Moſes*, of thoſe in that State, *None ſhall ſee my Face and live*; and therefore *Manoah* concluded, that he and his Wife ſhould dye, becauſe they had ſeen God. Yet the Elders ſitting round the Throne in ſuch great State, and in the Preſence of God alſo, may well ſignifie a higher Order, *viz.* The Governors of them ſignified by the Beaſt. Alſo the Beaſts being upon the Throne, may ſignifie a State wherein they are upheld by the Throne of God being in them, (*viz.* The New *Jeruſalem*-State) and the Heavenly Thrones the Elders ſit upon, ſignifie the ſame as to them.

The Nineth Conſideration is on the Wheels and Living-Creatures being not moved but as acted by the Spirit, *&c.* which the Dr. would make not to ſignify an Earthly State in them, but the moſt Divine, *viz* an unſelf-willedneſs in them, *&c.* But their being ſo impotent and dead to Divine Duties

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as to have no Power thereunto, but by the adventitious acting of the Spirit of God upon them, (as the Spirit of Prophecy came upon the Prophets) having not that ſpiritual Life dwelling in them, that ſhould excite and enable them thereunto, is plainly an earthly State; and ſuch is my Account of the State of the Living-Creatures and Wheeles, which the Dr. hath ſo groſly or wilfully miſtaken.

The Tenth Conſideration is but a referring to his Expoſition, *Rev.* 4. for Proof, that the Beaſts are not upon the Throne, and ſo I muſt refer to the Defence of my Remark, that they are there; onely he ſtrangely adds, that he hath even now ſhewed in the Eighth Note, how I herein contradict my ſelf, whenas, he onely ſtarts a Queſtion there, which I hope, I have ſatisfactorily Anſwered. The Eleventh Conſideration is, That the Burning-Coals, *&c.* do not ſignifie the Spirit of *Elias* in Men, but the *Seraphick* Spirit in Angels. But ſay I, Angels are deſcribed to be burning Lamps, (as in *Rev. cap.* 4. 5. *Pſal.* 104. 4.) but ſo are not here the Living-Creatures, but are ſaid to be like Burning-Coals (aptly ſignifying the Glowing Zeal of the Spirit of *Elias*) and the Lamps went onely between them, which may ſignifie the Miniſtring of the Angels to thoſe ſignified by the Living-Creatures. And our Saviour calling *John* a burning and a ſhining Light, does ſhew the Aptneſs of my Senſe, whereas the Dr's Senſe which he thwarts it with, is onely aſſerted without Reaſon to enforce it, though for divers Reaſons before given, it cannot be intended. The Lamps, *Rev.* 4. 5. ſignifying, as aforeſaid, his urging them is againſt himſelf. The Twelfth Conſideration is alſo a thwarting me with a bare Aſſertion without any Reaſon, (though it need much

Reaſon

Reaſon to make it current) *viz.* That the whole Viſion of the Temple concerns the Chriſtian Church, (*viz.* wholly concerns it, as he muſt mean by impugning my Account of the Viſion) whenas for Reaſons before given, and to be given, the primary ſignification of it muſt be otherwiſe. But whereas before he applyed the ſignification of it, to the New *Jeruſalem*-State, now he applys it to the Chriſtian Church at large, and makes *cap.* 43. 10, 11. to reſpect the *Thyatirian* and *Sardian* Intervals, though without any Reaſon for it.

The Thirteenth Conſideration is on the Numbers 25000, 5000, 500, *&c.* which the Dr. will have to ſignifie nothing but that the New *Jeruſalem* will gratifie the external Man alſo, and outward Senſes. But with what will it gratifie them? That ſpiritual State will ſurely be gratified onely with ſpiritual Enjoyments, all earthly Carnal Affections being then ſubdued; ſo that, the things of this Life will then be no further grateful, than by reaſon of their uſefulneſs they are ſubſervient to the Divine Life, and ſo will be uſed in the Light and Guidance of it, to the enjoying onely what true Good is in them, without engaging Mens Hearts in ſuch Delight in them, as thereby to incumber and defile themſelves, that is, they will be ſpiritually uſed, to the living wholly to God, and not to themſelves in the uſe of them. And how can thoſe Numbers that are Symbols of the Natural or Animal Life, ſignifie a State ſo contrary thereunto, wherein that Life will be ſo Mortified? Beſides, thoſe Numbers being the Meaſure of the Sanctuary, City, and Holy Portion, *&c.* comprehend, and ſo muſt ſignifie the whole State of the People repreſented by them. So that, the outward State of

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the Church, which the Dr. would have them signifie, must be the whole State of the Church which is there intended. And why is the Portion of the City, called a Prophane or Common Place, *Ezek.* 48. 15? Also, Why is the Sanctuary in a Holy Portion, distinct from the Portion of the City, if the New *Jerusalem* be signified thereby, which comprehends the whole State of the Church in those Times. As to the Dr's denying, that the Number 666 signifies a compleat Carnal Politick-State, *&c.* I say, that though as to the Root of it, it's used in the Sense he does mention (changing onely the Two-Horned-Beast into the Ten-Horned-Beast, headed by the other); yet that 666 is singled out from those many other Numbers that twenty-five is the Root of, one Reason must doubtless be (the Number six being symbolical of the Humane, as five is of the Bruitish Nature) to signifie the Politick-State, or Humane Wisdom of that Body-Politick that is deciphered by that Number, the Truth of the Thing so notably Answering thereunto; and is what is signified in *Daniel* 7. by the little Horn having the Eyes of a Man, *&c.*

The Fourteenth Consideration is on the Compass of *Ezekiel*'s City, its agreeing with the Perimeter of the Cubicle Measure, of the New *Jerusalem*. Which the Dr. will have, to assure us, That the one is a Prophecy of the other, whenas it rather Concurs with all the rest of *Ezekiel*'s Temple-Vision, in assuring us, that an external State of the Church, according to the Sense given by me, is primarily designed to be Described, and then the other to be Typified thereby, so far as there's an Aptness between them to admit thereof. Otherwise, To what Purpose are the aforesaid Measures of the Temple, City, *&c.* all of them symbo-

ſymbolical of the Natural or Animal Life? To what Purpoſe is there a Portion allotted to the Prince, and Laws given to him, &c. as if the New *Jeruſalem* was to be Governed by one Earthly Prince? To what Purpoſe do the Holy Waters iſſue out of the Temple; whenas in the New *Jeruſalem* there's no Temple, and the Waters of Life iſſue immediately from the Throne of God which is in the City? But the Temple from which the Holy Waters iſſue, is without the City, in a Portion diſtinct from the Portion of the City. Alſo, to what purpoſe is it ſaid, that no uncircumciſed in Heart and Fleſh ſhall enter into *Ezekiels* Temple when there's no Temple in the New *Jeruſalem* to enter into? Yea, To what purpoſe is the whole Deſciption of *Ezekiels* Temple and Service, ſo agreeable to the *Judaical* State, and contrary to the Chriſtian State, if ſomething more than Typifying the New *Jeruſalem* State were not ſignified thereby? Nay, How could that State be ſo Typified, if another State were not firſt ſignified to become a Type thereof? Wherefore, whereas there's a Righteous fulfilling of the Law of God, in an External Legal State as well as in an Internal Spiritual State, though the Wiſdom of God, deſigned not to bring the firſt to paſs as he will the ſecond, yet it pleaſed him to make ſuch a Repreſentation of it, not only to Typifie the other thereby, but alſo the more clearly to diſtinguiſh both States, and ſo to ſet off the one more advantageouſly by the other: Which uſe of *Ezekiels* Two Viſions will the more appear, as they and the New *Jeruſalem* State becomes better underſtood. So that my Account of this Temple-Viſion does include all the uſefulneſs of the Dr's. Account of it, and further weighty uſefulneſs of it too; and that ſuch as is

much more agreeable with the whole Contents of it; whereas, to ſhift it off with ſo general an Account, and ſo difficult to make good ſenſe of, is (to uſe his own Phraſes) a great ſlubbering and hudling of it. But whereas, if my ſenſe was intended, the Superficies and not the Perimeter, he ſays, ſhould have been ſet down: I ſay, That the giving the Perimeter does, with the ſquareneſs of the Figure, amount to the meaſuring of the Superficies, and may ſerve for the Superficies as well, as one Cubicle meaſure of the Wall of the New *Jeruſalem* ſerves for the meaſure of the whole Wall. The Fifteenth and Laſt Conſideration, is on the difference between the *Moſaical* Laws and thoſe of *Ezekiels* Temple, which is not, ſays the Dr. That the *Jews* might obtain the Bleſſedneſs of the New *Jeruſalem* State by a Legal Performance of them (who ſays it is?) which, he ſays, He hath ſhewed before to be a Mockery. But I have ſhewed, That the Repreſentation I ſuppoſe to be ſignified by *Ezekiels* Viſion is no Mockery, though it was of a State not attainable unto by the *Jews*, but that thereby is a further uſefulneſs of the Prophecy than is by the Dr's. ſenſe only, and alſo that thereby it's more intelligible. Yet he concludes, that I am moſt certainly in a miſtake in my Conjectures in this Remark, whenas he hath ſaid ſo little againſt them, as to confirm me in my perſwaſion of the truth of them.

Ver. 14. The fore-part of this Remark is not to be ſo much ſlighted, as the Dr. apprehends; For whenas [All People and Nations] is ſo aptly to be underſtood, as I have ſhewed, in the full extent of the Words, it's making too bold with the Words, to abridge

bridge the ſignification of them to [ſome of all People and Nations]. But he ſpeaks that which is much to be ſlighted, in ſaying, *That my affirming that the State of the Church between* Conſtantine *and the Apoſtacy, in no manner agrees with the State of Chriſt's Kingdom*, &c. *does contradict* Rev. 12. 10. For what is ſaid there, does reſpect the commencement of his Kingdom by owning his Authority, on the Man-child's being caught up unto Gods Throne, and the Devil caſt out, *&c.* But how does this agree with the ſettling him in his Kingdom in the Millennial Reign, compleating his Dominion by the putting down all the Worldly Powers, *&c.*? See Defence of Remark on *Rev.* 21. *ver.* 23. His ſaying that he hath ſhewed how vain, *&c.* my affected Paradoxes are, does appear by my Defence, to be vainly ſaid. And as to his Four Sentences, what a ſtrange Fancy is it to imagine the firſt (*viz.* his inſignificant aſſigning, *&c.*) ſo very pertinent and ſignificant, as agreeing with the *Epocha* of the *Apocalypſe*, whenas all that's here tranſacted, is towards the end of the Anti-Chriſtian Reign, when the Judgment was ſet to take away the Dominion of the Beaſt. And as to his ſecond and third Sentence which he ſays I acknowledge, It's but with correction that I acknowledge the ſecond. But for the fourth, there's no colour; for what is ſaid here, does plainly reſpect the Son of Man his Reign in his Millennial Kingdom, and hath nothing referring to his judging the World after it, at the Day of Judgment.

VISION III.

Ver. 8, 9. WHat does the Dr. mean here, by ſaying, *That never any made the* Babylonian *Kingdom one of the Horns which ſucceeded* Alexander? It's evident, that I mean by the *Babylonian* Kingdom the ſame which he means by the Satrapy of *Babylon*; which is as rightly called the *Babylonian* Kingdom (*viz.* that then was) as the Four Horns are called Four Kingdoms. And thus underſtanding the *Babylonian* Kingdom here, I never heard of any before the Dr. who did not make it one of the Four Horns. And though he doth it not, yet he hath not, nor ſurely can give any Reaſon, why *Seleucus* with his Predeceſſors in the Kingdom or Satrapy of *Babylon*, ſhould not be reckoned one of the Horns, as well as the many Changes of the Line in the *Macedonian* Kingdom, make together one of the Horns. And he doth at length (though ſhyly) ſeem to allow it, ſaying, *That* Seleucus *may be fancied to be of the Line of one of the Horns*, &c. *though it be more than needs.* In anſwer to the other difficulty in my Remark, the Dr. brings in his Prophetick Figures, which proves very ſerviceable Crutches to ſupport his lame notions with. He would by an *Idiconæa* have *Ant. Epiphanes* to be here ſignified, yet by a *Geniconæa*, *Seleucus* to be taken in; but it will not do; for what is ſaid of the little Horn is only applicable to *Epiphanes*, and not to *Seleucus*, both as to the time of its appearing, and the whole deſcription of it. And therefore the Examples which the Dr. produceth in his Notes, will do him no ſervice.

The

The Viſion of the Evenings and Mornings is true, Ver. 26.
does import only, that there's a truth in the Literal Senſe of the 2300 Days, as well as in the Prophetick Senſe of them; and ſo the ſaying is not oppoſed to Symbols and Parables, &c. for that would not agree with the Prophetick Senſe of the Days. And the Dr. ſeems to agree with me, in taking them in that, as well as the Literal Senſe; and I am inclined to agree with him, that the *Epocha* of them in their Prophetick Senſe, muſt be from the Prophanation of the Temple by *Ant. Epiphanes*, though their running then ſo far into the Millennium does make me ſcruple thereat; but I cannot agree with him, that the cleanſing of the Sanctuary does ſignifie the beginning of the Millennial Reign. What he brings here concerning the Thunders, I ſhall paſs by as fanciful groundleſs Conceits, having ſhewed them to be ſo. But whereas he thinks my ſuppoſing the cleanſing of the Sanctuary to reach ſo far into the Millennial Times, to be a meer Conceit; and ſays, That if all Things were left to my fanciful Anarchical way, Worldly Intereſt might more eaſily ſlaken the diſpatch, but an Holy Oecumenical Council will expedite the buſineſs: He hereby ſhews how addicted he is to his own Conceits, how groundleſs ſoever they be. By cleanſing of the Sanctuary, is doubtleſs ſignified, the perfecting of that State of Righteouſneſs and of Holineſs in the Millennial Reign, which can be no otherwiſe accompliſhed than the ſame is wrought by the Spirit of God, whereby we are Created unto thoſe good Works wherein he hath ordained us to walk; But what furtherance can Laws give thereunto? Certainly none can be ſo ſerviceable to that end, as the Laws of God which

we

we have ſo long received; and therefore, though the Dr. be a Man of ſo good Invention, yet he may rack it till it cracks, before he is like to propoſe one Law that will be needful to be made by ſuch a Council. But I have ſpoken ſo much on this ſubject formerly, as will not admit of further inſiſting on it now.

As to the cleanſing of the Sanctuary, it's ſo long ſucceeding the beginning of the Millennial Reign; I ſay, That then that Reign begins when all Worldly Powers are put down, or that Politick-State becomes diſſolved, wherewith they were united by the deceit and power of the Devil, in oppoſition to the coming of the Kingdom of Heaven on Earth. Hereby, as the Authority of Gods Laws were before acknowledged, ſo now they become the only Laws in Force, by reaſon of his Saints (the Servants of the Truth) becoming the only Rulers. But then, whereas the former Powers had cauſed ſuch a diſſolution, to the putting all Things out of courſe, the Reſtitution whereof to a truely Righteous State (by exalting the Vallies, and making low the Hills, and crooked Paths ſtraight, and rough Ways plain, &c.) can only be the Work of Gods Spirit, renewing and changing Men till they be transformed into a true Spiritual ſubjection to him: I ſay, That ſo great and general a Change and Renovation of the World, to be made only by the prevalent Power of Gods Spirit working in Men, muſt (according to the proceeding of all ſuch weighty Affairs of great Changes and Revolutions, when carryed on by natural and proper means) be ſuppoſed to proceed eaſily, and not to make any haſty Progreſs; eſpecially, conſidering the great Obſtacles there's like to be thereunto, from the

the irregular perplext former State of Affairs; where-with Mens Intereſts will be ſo inter-woven, that they will not eaſily be won off from the ſame. In ſhort, The Millennial Reign begins with the paſſing away of the former Heaven and Earth; but then the forming a New Heaven and Earth, wherein dwells Righteouſneſs, may be long before it be compleated, in ſo large a Dominion conſiſting of ſo many Nations, as all great Kingdoms are uſually long from their firſt Riſe, before they come to their Height and Perfection. And with this does well agree, *Zach.* 14. 6, 7. deſcribing the former Part of the Millennium, to *be not clear nor dark, not Day nor Night*, &c. And the cleanſing of the Sanctuary I take to have like ſenſe with: There ſhall be no *Caananite* (*viz.* no Merchant) in the Houſe of the Lord, *Zach.* 14. 21. For Profit and Worldly Intereſt, being the main, if not only Riſe of all Corruptions in the Worſhip and Service of God, the cleanſing of the Sanctuary from all its Corruptions and Defilements, may well be ſignified by removing the cauſe of them. But then I underſtand the Sanctuary here, to comprehend the Adminiſtration of Juſtice as well as the Worſhip of God, according to the ſignification of the Worſhippers in the Temple and Altar, *Rev.* 11. And ſo the cleanſing of the Sanctuary will ſignifie a Time, wherein all the Service of God, both in Adminiſtring Juſtice, and Worſhipping of him, will be performed for Truth and Righteouſneſs ſake, and nothing done therein out of an Hireling-ſpirit, for Gain and Worldly Advantage. This will be a doing his Will on Earth, as it is in Heaven. The Political Reſurrection which the Dr. does imagine to be inſinuated in *Apoc.* 20. 5. is very ground-

groundleſs; the Words, *But the reſt of the dead lived not again*, &c. being only applicable to thoſe who are naturally dead, as the Martyrs in the firſt Reſurrection were, to whom they antithetically relate, and ſo cannot concern any Political Reſurrection of the living, &c.

VISION IV.

Ver. 25. THE Dr. does here make ſhew of ſome Ingenuity in acknowledging his Errors, though he hath been hitherto ſo failing therein. But it falls out ſo unluckily, as to be the Remark that I am moſt diffident of, and againſt which he finds more to ſay than againſt any other. And therefore well may he not abſolutely admit that I have gotten him upon the Hip; but in caſe it prove a Fall, he hath ſecured his Credit, by having ſo great a Man as *Grotius* to ſhare with him therein. But he hath given himſelf a worſe Fall, by ſo ſtiffly oppoſing ſo clear Truths as many of my Remarks are, than their confuting his Expoſitions could give him. It's but a homely Conceit that *Grotius* hath of the *Hebrews*, to make the breaking of their Numbers ſo, to be a meer Idiom without any reaſon for their doing it, and it's a ſtrange Fancy of the Dr. here to make the breaking of the Numbers a meer Propheticiſm uſed for concealment, whenas the Prophecy of the Seventy Weeks is not at all obſcured by it; nor would it have been convenient for a Prophecy of ſo great Moment and Univerſal Concern, to be more obſcure, than to be delivered in the ordinary Prophetick Style of putting Days for Years. As to what he

he objects againſt my Senſe of breaking the Number, *Gen.* 5. I ſee no Improbability that ſome of thoſe long-lived Patriarchs ſhould be near Two Hundred Years of Age before they had Children. For as ſuitable to their Longevity, they were long before they propagated, ſo for ſome time they might have unfruitful Copulations; alſo ſome might defer entring into Conjugal State, long after they were ripe for it. Yet it will not prejudice me to admit that they had Children before, (Male as well as Female) and then to ſuppoſe the breaking of the Number, to reſpect the Time of their beginning to have ſuch Children as are called the Sons of God, *cap.* 6. 2. (it being from them that *Noah* was to ſpring, in whom Mankind was to be preſerved); whereas, they might before have others, reputed wicked Seed, or ſuch as dyed without Iſſue, and ſo not taken Notice of. As to *Gen.* 8. 3. there's plainly no breaking of the Number in our Bible-Tranſlation. And as to the breaking of the Number in this Prophecy, I was very prone to apply that Senſe to it, which I have given in my Remark, becauſe it ſeems ſo apt and eaſie an Account of that, which appeared otherwiſe unaccountable; but being it's ſo difficult to make Hiſtory agree with it, I muſt ſuſpend my Judgment of it, and ſhall rather hearken to *Tho. Lydiat*'s Account of it, mentioned by the Dr. than to his or *Grotius* his Conceit, and ſhall add to it, That perhaps the breaking of the Number does reſpect a Time, wherein the *Jews* ſhould enjoy Peace and Proſperity, after the Decree for Building the City, *&c.* that is, They ſhould for ſeven Weeks, or one Jubilee of Years, enjoy Quiet and Happineſs, but after, begin to be moleſted with Troubleſome Times, *&c.*

VISION V.

Ver. 1. THE Dr's Conceit here hath no Countenance from *Viſion* 3. *Ver.* 26. for the ſaying, *That the Evenings and Mornings are true*, is to intimate, that both a Literal and Prophetick Senſe is there ſignified, as I have there obſerved. Nor can [The thing is true] ſignifie that it's a plain Truth, no Ænigme or Parable, becauſe his former Viſions, which were ſo Ænigmatical or Symbolical, was with Interpretation annext to them, as plain as this. So that, *Daniel's* ſaying that he had Underſtanding in the Viſion, cannot be imputed to its being not Symbolical as the reſt. But by the Time being ſaid to be long, and by the Deſcription of the Reſurrection, *cap.* 12. 2. (which is a Continuance of the ſame Viſion) he might underſtand the Extent or Length of the Viſion, and by comparing it with the former Viſions ſpeaking of the ſame Times, he might gain ſome general In-ſight into it, beſides what ſpecial Illumination he might receive for the Underſtanding of it. But a full Underſtanding of it, it appears he had not, by *cap.* 12. 8, 9. where it's ſaid, *He heard, but underſtood not*, and is told, *That the Words are cloſed and ſealed till the Time of the End.* And as the Dr's Account is ſo defective, ſo mine is not ſo frigid as he makes it to be. For though the Preſcience of God reaching in *Infinitum*, can as eaſily predict Things, at a long as a ſhort Diſtance, yet my Senſe muſt be taken in Reference to the Weakneſs of humane Capacity, to comprehend and believe, that Things at ſo great a Diſtance can be truely foretold. Whereas the Dr. would have

have [the Time was long] to be as a Mark for the right Application of the Prophecy, *&c.* I do not diſallow thereof, though there ſeems little need of it, becauſe what is ſaid of the Reſurrection, *cap.* 12. 2. is a better Mark for the ſame Purpoſe.

The Dr. affecting to be a Man of great In-ſight into Divine Myſteries, and fancying that he hath diſcovered a great one here, he is much exaſperated at my gain-ſaying him therein. He calls my ſo evidently true Account of the Text here, *A fond, and even prophane Cavil againſt his Myſtical or Moral Expoſition*, and thinks it *pedantickly done, to inſtruct him, touching the natural Horror or Aſtoniſhment of Mortals at the Sight of Angelical Powers, as if he were ignorant thereof.* But though he was not ignorant thereof, yet he proves ignorant of the Occaſion there is to apply it to this Viſion. And whereas he ſays, *That he does plainly acknowledge the Literal Senſe*, ver. 18. *beſides the Moral Allegory*; I ſee no ſuch thing, and though they be conſiſtent, yet there's no Ground to underſtand any other here, than the Literal Senſe I have given. For though ſuch Exinanition as the Dr. ſpeaks of, may be needful for Divine Communications, accordingly as Mortification muſt precede Regeneration, yet there was no more need of it here for *Daniels* receiving the Viſion, than there was of it formerly, for him or other Prophets on the like Occaſion. And it's remarkable, that whereas *John* was ſo affected alſo on our Saviours appearing to him on the like Occaſion, *Rev.* 2. yet the Dr. does not give the ſame Account there of his being ſo affected, though no truer than this. But whereas he thinks me wilfully blind, in not taking Notice that *Daniel* was revived by a ſupernatural *Ver.* 17.

Power; I ſay, that though he was revived by ſuch a Power, yet it was not to any ſupernatural or changed State, but to that he was in before, that he might be able to receive the Viſion, which he was diſenabled to, by the Condition he was caſt into. And therefore being ſo revived, he ſays, *ver.* 19. *Let my Lord ſpeak, for thou haſt ſtrengthened me.* Yet ſo vainly is the Dr. affected with his fancyed Myſtery, as wretchedly to conclude, *It ſeems he had the Luck to caſt Pearls before Swine.*

Ver. 21. The Scripture of Truth, being here ſo different an Expreſſion from the Book of God, ſo oft mentioned in the Scripture, may well have a different Signification, and then ſurely mine is ſo apt, that it cannot be refuſed; and ſo long as it does well agree with the Text, I know not why it ſhould be exploded for the ſingularity of it, (if it be ſo ſingular as the Dr. makes it to be) eſpecially, ſince Interpreters oft ſo much follow one another, that the Senſe of many is in effect but the Senſe of one leading Man. And whenas, *Eſay cap.* 34. 16. ſays, *ſeek ye out of the Book of the Lord and read*, &c. Surely the Dr. will not have that taken in his Senſe, but allow it to refer to other Prophecies, and ſo to concur with my Senſe, &c. And whereas he ſays, *That according to my Senſe, it ſhould not have been Scripture, but Scriptures of Truth*; I ſay, that in caſe the Tranſlation might not have been either way, yet each way may bear the ſame Senſe. And if it be hard, as he ſays, to find all the Things in this Prophecy, in the foregoing Prophets, yet the main of them are ſignified in the former Viſions of *Daniel*, and alſo in other Prophecies. But whether my Senſe holds good or not, yet the Dr's cannot be allowed, both

both for the REASON before, *ver.* 1. and alſo becauſe that his Senſe is ſo forced, that it will not agree with the Text. For, the Scripture of Truth being, according to him, the Book wherein that which is to be ſhewed, is written, there's nothing left to ſignifie [I will plainly and not Ænigmatically or Symbolically ſhew thee, *&c.*] unleſs [I will ſhew thee] can do it. Nor does *cap.* 11. 2. countenance the Dr's. Senſe, but [I will ſhew thee the Truth] ſeems there to be uſed, partly as a proper Style for him to uſe, who is the Word of Truth (in like Senſe as the Expreſſions, *Rev. cap.* 19. 9. *cap.* 21. 5. & *cap.* 22. 6. are uſed, though of things Ænigmatically or Symbolically expreſt) and partly becauſe, that by a more particular Account of what hath been more generally ſpoken of in the former Prophecies, he ſhall give a fuller and truer Account thereof. The Dr. does alſo miſrepreſent what I ſay, that he may ridicule it; ſuppoſing me to ſay, That [I will ſhew what is noted in the Scripture of Truth] does mean onely [I will ſhew that which is already ſhewed in the Writings of the Prophets] whenas my Senſe is, I will more fully unfold to thee what hath been more briefly notified in the former Prophecies. And having perverted ſo ſignificant a Senſe into an impertinent one, he Concludes, *So extravagant is the Remarker*, &c.

VISION VI.

Ver. 22. THe Dr. notes the indiſtinctneſs of my Fancy, but ſhews the Confuſedneſs of his own Judgment. How can meer Right make one King of that Kingdom, which another is really King of, that is, actually poſſeſs't of as King? And alſo make him King of that King who does actually Reign, and of all his Forces, though they own none but him who is actually King? It's onely the Power wherewith they are inveſted, by which they Rule, can make them actual Kings, though their Right may intitle them to be Kings. Beſides, being all Power is of God, who pulls down and ſets up whom he pleaſeth, How does it appear that *Demetrius* had a Right to be King, after he was outed of his Kingdom? Where it pleaſeth God to reſtore a Prince ſo outed, he may there be ſaid to have a continuance of his Right, *&c.* and the outing of him is but a ſuſpending his being King for a Time; but where he is not pleaſed to reſtore him, there the outing him ſo, proves an Extinguiſhing his Right. And what does the Dr. mean by ſaying, *That* Antiochus *was not yet declared, or acknowledged King?* He was declared ſo by all Adherers to him, by whom he proved ſo powerful, as to put himſelf in poſſeſſion of the Kingdom, by cauſing a general Submiſſion to him. And I ſuppoſe the Dr. will not expect, that *Grotius* his Authority ſhould ſignifie much in the Caſe, whom he hath ſo much expoſed.

Ver. 27. Though theſe Two Kings might meditate Miſchief one againſt another when they meet in a Friendly way, yet when their meditating Miſchief will ſo aptly bear another ſignification, it's more congruous

congruous to underſtand it ſo, than in a Senſe ſo contrary to the purpoſe of their meeting. Beſides, If their Meditations had been againſt one another, it would have been ſaid [they ſhall not Proſper] but [it ſhall not Proſper] does ſignifie a Joynt-Conſultation, &c. which ſurely could not be in Deſigns one againſt another: Nor were ſuch Deſigns likely to be unproſperous on both ſides as they muſt be by the Text. And why does the Dr. ſay, *That the Scope of the Prophecy is ſufficiently fulfilled, becauſe the Feats of* Antiochus *againſt the* Jews *were ſo fully related?* As if other Tranſactions concerning them were not deſigned to be ſignified as well as his. And to what purpoſe does he ſay, *That the Miſchief which the King of the North did meditate againſt the King of the South did not Proſper*, &c? Whenas the Words are ſpoken of the Miſchief which they both did meditate, and that joyntly, as I have ſhewed. And how ineptly does the Dr. ſay, *That there being no mention of an Eſſay of the King of the South againſt the People of God, does ſhew the ineptneſs of my Remark!* For he might joyn with the King of the North in meditating Miſchief againſt them (both out of his own diſpoſition and in complacency to their great Enemy *Ant. Epiphanes*, &c.) though his Condition did not admit of attempting any thing a part againſt them, by reaſon that *Antiochus* was ſo proſperous againſt him, till the *Romans* interpoſed in his behalf. And what a ſtrange Fancy is it to make the interpoſing of the *Romans* mentioned, *ver.* 29, 30. to be ſignified by [it ſhall not Proſper] whenas that unproſperous Expedition of *Antiochus*, being a good diſtance of time from the meeting of thoſe Two Kings here (*viz.* after his returning

returning into his own Land, and then making an Expedition again to do Exploits againſt the Holy Covenant, and then returning into his own Land again, as appears, *ver.* 28.) it's not likely to be deſigned or thought of at this meeting of them, if it had been a time to meditate of it. As to the Dr's. referring to *ver.* 35. for what he hath ſaid of the Words [Becauſe it's yet for a time appointed] to compare the ſame with what he hath ſaid here of the ſame Words, It's but alike forc't Senſe with what he hath ſaid here, deviating from the Scope of the Viſion.

Ver. 39. Mr. *Medes* Account of this and the preceding Verſe is ingenious, but the Dr's. Encomium of it is much too large; and he runs as much in the other extream, in diſparaging my Account, which yet is like to prove the true Senſe, however Conceited and Supercilious he thinks me for it! And in order to the making me appear ſo, he begins with his uſual miſrepreſenting what I ſay. For whereas I ſay, That Mr. *Medes* conceit ſeems very remote from the intended Senſe of the Text, he makes me to ſay abſolutely that it is very remote, *&c.* And in order to the making good Mr. *Medes* Opinion, which he is ſo much concerned for, he lays down a falſe Aſſertion, *viz. That the Prophecy intends to deſcribe the State of the Church as to Religion, during the time that the little Horn ſhall Rule.* The falſhood whereof does appear by what I have oft formerly ſaid to it, and alſo by what I ſhall further add now. As the Prophecy begins *ver.* 36. with a Deſcription of the whole *Roman* Power, before there was any little Horn, ſo it continues to deſcribe that Empire entirely, as to the whole State

of

of it, (elſe it would not be a true Account thereof) and therefore, that Deſcription during the Time of the little Horn, muſt be underſtood of the Ten-Horned-Beaſt, headed by the Two-Horned-Beaſt, Which is further evident, from the King of the *South* puſhing at, and the King of the *North* coming againſt that King, (or Kingdom or Empire) deſcribed from *ver.* 36. for the Wo of the *Saracens* and *Turks* fell much more upon the Civil, than the Eccleſiaſtick State; eſpecially that of the *Turks*, who won the *Eaſtern* Empire, and that after it had caſt off the Popes Authority. As to the perſtringing of IDOLATRY, *&c.* that is ſufficiently done, *ver.* 38. (for ſo brief a Prophecy) by ſetting forth the Honouring the ſtrange God, with Silver and Gold, *&c.* The Senſe of *ver.* 37. is doubtleſs what the Dr. hath given it, *viz.* That he ſhall not regard any of the Pagan Gods, *&c.* but his adding a particular Senſe thereto, *viz.* He ſhall not regard *Mars*, the proper God of his Anceſtors, this ſeems to be to ſerve a Turn, for which he uſeth it after. As to 1 *Tim.* 4. That ſpeaking of the Spirit, ῥητῶς muſt ſurely refer to ſome clear and immediate Revelation at that Time by the Spirit. For it's not ſaid, that he hath foretold, *&c.* (though the Dr. doth recite it ſo) but that he ſpeaketh expreſly, and ſo ſeems to refer to a preſent Revelation, and to be of like Signification with the Word of God coming expreſly to *Ezekiel*, *cap.* 1. 3. And ſuch an obſcure Prophecy as this, (eſpecially if taken in the Dr's. Senſe) is far from ſpeaking expreſly. And it's hardly conceivable, that *Paul* ſhould underſtand this Prophecy ſo, he appearing not to know any thing of thoſe Times, ſaving in general that there ſhould be an Apoſtacy, *&c.* the particular Revelation of them

being not till after his time. Alſo commanding to abſtain from Meats, is one of the Things whereof the Spirit ſpeaketh expreſly, which there's no Mention of here, beſides other Things that are there reckoned to be ſpoken of, which yet can hardly be intended by any Thing here. So that, doubtleſs that Scripture does not refer to this.

I ſee nothing elſe conſiderable which the Dr. ſays in behalf of the Senſe, which he is ſo concerned for; though he makes ſuch a fluttering Stir about it; and it's but a ſorry Anſwer (to ſay no worſe of it) he returns to my Remark, in ſaying, *That the Prediction is not of what the Strong-Holds ſhould be in reality, but of what they ſhould be reputed to be*; As if the Spirit of Truth would Prophecy of them as Real Things anſwering to the Character given, yea, give them the ſuperlative Character of [moſt ſtrong Holds] whenas they are no ſuch Things in Reality, but meer Impoſtures. Alſo, if the God of Forces, *ver.* 38. does ſignifie *Dæmons*, the ſame is very incongruouſly placed before the ſtrange God, *&c.* But the God of Forces is of the ſame Import with the Lord of Hoſts, who may be here called the God of Forces, by reaſon of his being Worſhipped, upon the ſame Account as they Worſhipped *Mars* before. And then the Senſe of the Text will be plain, *viz.* That they ſhall honour the Lord of Hoſts, or God of Forces, and his Son *Jeſus Chriſt*, (the ſtrange God) with their ſplendid ſuperſtitious Devotions, *&c.* But then, whereas Chriſt is called the ſtrange God, whom their Fathers knew not, it's implyed, they knew the Lord of Hoſt, though they Glorified him not as God, *Rom.* 1. 10.

The Dr. proceeds to deſcant upon my Senſe, which I ſubſtitute inſtead of Mr. *Medes*; and which he makes

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to be very frigid and jejune; and ſo he can make any Senſe to be, let him but have the Metamorphoſing of it. And firſt, whereas I ſuppoſe here to be ſignified, that under a Chriſtian Profeſſion, which teacheth the contrary, there ſhall be the ſame Violence and War continued as formerly, he ſays, *That this is a making them to be Worſhippers of* Mars *contrary to the Text*; as if they could not continue thoſe Doings without Worſhipping him. But, as is aforeſaid, they Worſhipped the Lord of Hoſts, upon the ſame Account their Fathers Worſhipped *Mars*. Next, the Dr. underſtanding the Deſcription here, to be meant of *Rex Sacrorum*, who is no Sword-man, he ſays, That it cannot agree with my Senſe. But this is an Objection upon a falſe Suppoſition, I having ſhewed already, That the whole Power and State of the Empire (*viz.* The Ten-Horned-Beaſt headed by the Two-Horned-Beaſt) is intended in this Prophecy. As to the two *Antitheſiſes* which the Dr. notes, I might admit the firſt of them together with mine, if there were the like Appearance of its being intended; but the latter, as there's no Appearance of its being intended, ſo it hath nothing in it but a Miſt of Words, there being no ſuch Difference between Pagan and Anti-Chriſtian Idolatry, as to bear an *Antitheſis*, there being as little of Spirituality in the one as the other, onely the Anti-Chriſtian Idolatry is accompanied with the Means of knowing much better Things, and with a Profeſſion of them, which does much aggravate the Wickedneſs of it, in thoſe who are not ignorantly deluded into it, but corruptly promote it, *&c.*

I ſhall for a Concluſion add here, That though I make the whole State of the Empire, Civil as well

as Eccleſiaſtick, to be here ſignified, yet all the Deſcription does not reach to the whole, but part of it does eſpecially reſpect the one, and part of it the other State; and ſhall further note, That the Expreſſions [*In his State he ſhall honour*, &c. *and he ſhall increaſe in Glory*, &c.] ſeem much to Countenance my Senſe, as ſignifying, that his State or Dignity, and his increaſing in Glory, ſhould depend on his honouring the God of Forces, *&c.* which holds true according to my Senſe, (it being by the Power and Strength of Forces, that his State and Dignity hath been upheld and advanc'd) but little Agrees with the Dr's Senſe, the Worſhipping of *Dæmons*, little conducing to the upholding and advancing the State and Dignity, *&c.* though they were vainly believed to be Guardians and Protectors, *&c.* Alſo [*And he ſhall cauſe them to Rule over many, and divide the Land for Gain*] is very forc'tly applyed by the Dr. to them, but ſeems well to Anſwer to the Two-Horned-Beaſt; his cauſing the Dwellers on Earth to Worſhip the firſt Beaſt, Wounded by a Sword, and to make an Image to him, and to his giving Life to that Image, *&c. Rev.* 13.

Ver. 44. Though the *Tartars* may be ſaid to be *Northern* of the *Turks*, yet being the Nations I have mentioned are more directly ſo, and ſuch as they have had much ill Tidings from, and are likely to have more, by reaſon of the frequent Wars with them (whenas there's no likelihood of their having ſuch doings with the *Tartars*) it's very ſtrange that the Dr. can fancy the *Tartars* to be here intended. And how ſtrange is his ſurmiſe, that ſuch a barbarous ſavage Nation ſhould not only ſoon become Chriſtians, but alſo zealous Converts! But it ſerves to countenance the other groundleſs Conceit

ceit concerning them, which I have Remarkt upon in the next Verſe, and which he muſt Defend, how extravagant ſoever it be. And ſtill more ſtrange is his ſaying, *That it's a miſtake in me to ſuppoſe that it's the* Turk *that comes to his end*, ver. 35. *whenas it's the King of Pride*, viz. *the Pope*. To which Aſſertion, whatever Countenance *Luthers* Authority may give, the Dr's. reaſon yields none to it. For he ſays, *That the Viſion drives at the King of Pride, to the end of the Chapter*; whenas I have ſhewed before, that it's not the Pope, but the whole Power of the Empire, that is Propheſied of all along from *ver.* 36. but whoſoever is meant, it's manifeſt, that the Deſcription of the King of the *North* beginning at *ver.* 40. is continued to the end of the Chapter. Yet it's in reference to that King (whom the Dr. calls the King of Pride) againſt whom he comes. And I agree with the Dr. that the Viſion continues (*viz.* in the next Chapter) to the utter overthrow of the King of Pride, and further; and alſo does there, *ver.* 1. incluſively ſpeak of his overthrow, in the Account of the Deliverance of the People of God, at the time of ſo great Trouble, *&c.* But as to his ſaying, that he hath ſhewed *ver.* 45. how abſurd it is to underſtand that ſaying [He ſhall come to his end, *&c.*] of any other than the Pope, I am coming now to ſhew the Vanity of that Boaſt.

The Dr's. making Αναμεσον τῶν θαλασσων to ſignify, Between the two middle Parts of the Seas, is but a forc't varying from our Tranſlation, *viz.* between the Seas; that is, The middle between the Seas, as Αναμεσον imports; which makes againſt him, *Rome* being much nearer the *Tuſcan* than the *Adriatick* Sea. In ſhort, as to what he ſays further to this particular; I ſay, That *Conſtantinople* being Seated on the Point of a Promontory be- *Ver.* 45.

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tween Two Seas, the Deſcription here does ſo peculiarly fit it, as it doth no other Towns between thoſe Seas; whereas it fits *Rome* no more than it doth many other Cities in *Italy* (and indeed fits none of them, they being all at ſo great a diſtance from one or both Seas); nor is there any other Notes to reſtrain it to *Rome*, but on the contrary it's manifeſtly reſtrained to *Conſtantinople* by the *Turks* being Seated there. And as to the Title [Glorious Holy Mountain] which he fancieth to be ſo main a reſtraining Note, *&c.* we ſhall ſee how it is ſo by his weak Reaſons for it.

Firſt, He ſays, *That the Hills of* Rome *are much more celebrated in Hiſtory than the Hills of* Conſtantinople (as well they may be, *Rome* being a Place of ſo much more Note than the other); but what is this to the purpoſe, Mountain being in Prophetick Style the Character of a great City, wherever Seated? And next, What does the reſiding of Two Apoſtles and ſome Biſhops there, and their dying Martyrs there, ſignify to denominate *Rome* a Holy-City, whenas they were as private Perſons, and the Heathen Power wholly Ruling? Beſides, its being polluted with the Blood of ſuch Men, did render it the more Unholy. Alſo, upon the ſame Reaſons divers other great Cities might pretend to that Title as well as *Rome*. And how groundleſly does the Dr. ſay, *That ſuch was the eminent Holineſs of the Primitive Biſhops of* Rome, *that their Succeſſors have ever ſince born the Title of it!* Whenas it was given to other great Biſhops as well as the *Roman*, but continued to the latter, by reaſon of their continuing and increaſing in the greatneſs which the others fell from, and that mainly by reaſon of the Popes Uſurpations. And though the Dr. ſays, That the Holineſs of *Conſtantinople* is extinct by the *Turks*, yet there hath been ever allowed

allowed by them a Toleration of the Chriſtian Religion, and a Patriarch continued, who may well pretend to as much Holineſs as the Pope. But how ſtrangely does he infer the Glorious Title here to be given to *Rome*, becauſe Prophecy being Anticipatory Hiſtory, uſeth the Phraſe that Hiſtory would do! Which how can it be, whenas it fore-telleth Things in Prophetick Style of Symbols, *&c.* which are not in common uſe? But admit it did fore-tell Things in Phraſe of Hiſtory, what a groſs, not to ſay ſtupid Conceit is it, then to imagine, that the Spirit of God would give the Title of Glorious Holy Mountain to *Rome*, by reaſon of the Popes ſo corruptly, out of Pride and Hypocriſie, aſſuming or retaining the Title of Holineſs! And yet the Dr. fancieth this a conſideration worth the Noting. And upon what grounds, and to what purpoſe does he ſay, *That though there were ſo many zealous Emperors againſt Idolatry, and Councils held at* Conſtantinople *againſt the ſame, yet there were more that complyed with the* Roman *Corruptions than that reſiſted them?* For thoſe Emperors and Councils were the prevailing Party, and ſo the moſt conſiderable, if not the moſt numerous. And whatever turn of Affairs there was after, yet the great Tranſactions there of ſo many Emperors and Councils in behalf of Religion, will ſurely make ſo Glorious a Title much more applicable to that City than to *Rome*, where there were no ſuch Tranſactions, and ſo much of a contrary nature.

And yet (though the Dr. ſlights it) I think it a highly probable conjecture, that one great Reaſon is of the Title being given to *Conſtantinople*, becauſe of the flouriſhing State that Chriſtianity will there be in, after the Deſtruction of the *Turkiſh* Empire. For it being a ſo much noted City for its Situation, both

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in reſpect of pleaſantneſs, and convenience of Communication with all Parts, and it bearing the Name of the firſt Chriſtian Emperor, and having continued ever ſince ſo Famous both upon the Account of Religion, and other reſpects, and being alſo of ſo large Reception, What City is there wherein Religion is like to be in ſo flouriſhing a State as in that City, when the Obſtacle of it is removed? Whenas by the Sentence paſſed on *Rome*, *Rev.* 18. no better Fate is like to attend it than that of Old *Babylon*, whatever the Dr's. officious Invention hath ſurmiſed to the contrary. And as to his ſaying, *That Myſtical* Babylon *ſignifies not a Material City, but a Polity*; I ſay, That it ſignifies both together (*viz.* the Polity with its Capital Seat, *&c.*) as appears by her being deſcribed by her ſeven Hills, *&c.* And ſo the Prophecies againſt her, as well as againſt Old *Babylon* and other Cities, do extend to both. And ſhe hath made a conſiderabl advance already towards the fulfilling of the Prophecy, being, according to Mr. *Medes* Account, but a tenth Part of what ſhe was formerly. And that which the Dr. would make ſo fond an Argument for my Senſe (*viz.* that the *Turk* hath already placed the Tabernacle of his Palace, *&c.*) is too ſtrong to be invalidated by him For theſe Words import not (as he would have them) ſome New Acquiſts of the *Turks*, as we ſhall ſee preſently; but firſt, I muſt take Notice of what he ſays of the Signification of Tabernacle, which, he ſays, does not always ſignifie a flitting Condition, (nor do I ſay that it doth) but as he cannot deny that to be a proper Signification of it, ſo it's here properly applyed; and it may always ſignifie ſo for what he oppoſeth to it. Of which ſee Defence of *Rem.* on *Rev. cap.* 13. *ver.* 6. And as to what he ſays of the Particle

Particle yet, I ſhall give more regard to our Tranſlation than to his Criticiſm thereon; eſpecially the former making ſo much better Senſe.

And now to the Words, *He ſhall place the Tabernacle of his Palace*, &c. Whereas the Dr. would have them ſignifie ſome New Acquiſts, after the News out of the *Eaſt* and the *North*, &c. and ſays, *That otherwiſe it's impoſſible to have the aſſured Senſe of any thing Written*, &c. I ſay, That the taking the words as an additional Character in the Senſe I have given, is an eaſie natural Expoſition, and no more than ſuch an Hiſterology as the Dr. hath elſewhere Noted to be uſual, *viz.* to run on into future Times for the finiſhing of one Viſion, and then to make Regreſs to begin another; So here, after the Relation of the *Turks* Wars and Conqueſts is finiſhed, then a Regreſs comes to the additional Character of his Seating himſelf, &c. And whereas the Dr. would make this but a lame and ſlim Put-off, becauſe the *Turk* is ſufficiently Characterized by his Atchievements; I ſay, That this additional Character is uſeful for a clearer deſcription of him, becauſe that thoſe Countries were over-run alſo by the *Tartars*, &c. Beſides, ſo principal a Character of him could not have been ſpared, though it had not been ſo needful for deſcribing him, &c. Nor could it alſo, in reſpect of its coherence with what follows concerning his coming to an end, with which it makes an *Antitheſis*, viz. notwithſtanding his ſo advantageous Seating himſelf, yet he ſhall come to his end, &c. And as to the general overflowing mentioned *ver.* 40. it little matters how it's taken, being all the deſcription of his Wars and Conqueſts (general or particular) is to be finiſhed before the proceeding to his addi-

tional Character; nor can it be taken ſo generally as to exclude a particular ſo needful to be mentioned, upon other Accounts beſides its being a part of his Conqueſts, and ſo upon more Accounts than thoſe ſeveral Countries Conquered by him, which are ſo particularly mentioned, &c. The Dr's. *Senſe* therefore is not the leſs ſtrange, nor mine the leſs current for what he hath ſaid, though he hath ſo much confidence in his Performance, as to conclude my Senſe to be intolerable Non-ſenſe.

And ſtill more ſtrange is his ſaying, *That his conjecture here about the* Turks, *does not at all diſagree with his Expoſition*, Rev. 19. whenas the diſagreement between them, noted in my Remarks, is moſt manifeſt. For admitting his groundleſs Surmiſes of the *Tartars* and *Perſians* being Converted, and of their then ſo diſturbing the *Turks*, as to drive them to make ſuch Incurſions into Chriſtendom, and to Attack *Italy* and *Rome*, whereby the overthrow of the Beaſt and Falſe Prophet, is aſcribed both to the Army of the Rider of the White-Horſe, and the *Turks* alſo; I ſay, admitting all theſe pretty Conceits, How do the ſame agree with the Dr's. Expoſition of *Rev.* 19. (and alſo of the Viſion of the Wine-Preſs and the Seventh Vial) which aſcribes the overthrow of the Beaſt and Falſe Prophet, and Draconick Party, to the Evangelical Army, the *Boanergeſes* Thundering over his fancied great City, by commutation of Iconiſms? So that the whole overthrow there, is but a ſpiritual Slaughter by thoſe Thundering Preachers; whereas here they are only made acceſſary (by their converting others) to the cauſing the *Turks* to Attack *Italy* and *Rome*, and ſo to overthrow the Beaſt and Falſe Prophet another way, *viz.* by ſlaughtering Sword, which he is there

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ſo averſe to admit of. How do theſe things agree? Or rather, How can things more diſagree? For there the Dr. is ſo tender of the Beaſt and Falſe Prophet, leſt there ſhould be any ſlaughtering of them, that he makes the caſting of the unconverted Part into a Lake of Fire, to ſignifie only the aboliſhing of their Power; but by his Surmiſe here, great Slaughter is like to befal the Anti-Chriſtian Forces, both the obſtinate and others. For ſurely he cannot imagine that Invaſion of *Italy*, and taking *Rome* by the *Turks*, to be without a Vigorous Oppoſition; and ſo great Slaughter muſt be before it be compaſſed. Alſo, To what purpoſe are ſuch ſucceſſive Tranſactions, and ſo diſtant in their Scenes (as the Dr. fancieth here) repreſented by a great Concourſe in *Armageddon*, and by his fancied great City, &c. But as theſe Conceits are little worth confuting, ſo they need none other than the preſent and approaching Fate of the *Turks*.

And as to his ſaying, *That it's a Childiſh idiotical Conceit, to fancy the Army of the Rider on the White-Horſe, to be a Company of Men at one time gathered into one place, or that the Kings of the Earth will be ſo gathered*, &c. What does he mean by one Time and Place? I only ſuppoſe that the Chriſtian and Anti-Chriſtian Forces will be gathered together in ſome Country ſignified by the Sixteen Hundred Furlongs (which it's likely may be the Popes Dominion, the extent thereof, according to Mr. *Mede*, agreeing with this meaſure, &c.) and that in ſome ſhort time, the Anti-Chriſtian Forces will be ſo overthrown and deſtroyed, as never after to be able to make further Oppoſition, whereby the whole Power and Dominion throughout Chriſtendom will fall into

the Hands of the Chriſtian Party, and ſo the Rider on the White-Horſe will be put in actual Poſſeſſion of his Kingdom on Earth; which will be the beginning of the Millennial Reign, and the fulfilling of the Acclamation of the Seventh Trumpet, *The Kingdoms of the World are become the Kingdoms of our Lord and his Chriſt*, &c. As to the Dr's. conſtringing Nature of a Prophetick *Henopeia*, he makes it ſometimes ſo conſtringing as to wring all Senſe out of the Prophecy it's applied to; and ſo makes as ſtrange Work therewith, as he ſays they will do in interpreting of Prophecies, who are not aware of the Genius of Prophetick Style. Though things frequently done, may, by *Henopeia*, be repreſented as one continued Action (as I have agreed *Viſ.* 2. *ver.* 4.) yet there cannot be any fixed Time and Place applied thereto, as to a thing done at once, for that would be inconſiſtent therewith.

The Dr. proceeds next to my denying *Eſay's* and *Ezekiels* Prophecy of *Tyre*, to be Typical of Anti-Chriſt; my reaſon for which, he ſays, is ſmall and evanid; and that it may appear ſo, according to his uſual courſe, he miſ-repreſents it, making it to be, Becauſe that the Princes of other Countries Propheſied of by thoſe Two Prophets, are not made Types, whenas it is, Becauſe there appears no reaſon why the Prophecy of the Prince of *Tyre* ſhould be reckoned ſuch a Type, more than the Prophecies of other Princes; all the Reaſons that he hath offered for it being of no moment. His firſt Reaſon for it, (*viz.* the *Apocalypſe* borrowing ſo many Phraſes out of the Viſions of *Tyre*, in the Lamentation over *Babylon*) is inſignificant, becauſe the Prophecies being on the ſame Subject in both Viſions, (*viz.* the

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ſetting forth the Merchants Lamentation for the Loſs of Traffick, by the Ruine of two ſuch great Cities, *&c.*) and being uttered from the ſame Spirit, they can hardly miſs of uſing many of the ſame Phraſes; but if we ſuppoſe the one Viſion to borrow many Phraſes from the other, as being uſeful on the ſame Occaſion, How does it infer the one to be Typical of the other? But then the Dr. thinks it ridiculous, *That ſuch ſublime Grandiſonant Expreſſions*, (as are in the Viſion of *Tyre*) *ſhould be levell'd at a meer rich cunning Merchant*; but it's not ſo, to be levell'd at a *Crowning City, whoſe Merchants are Princes and Traffickers, all the Honourable of the Earth*, Eſay 23. 8. The Fathers thinking the Viſion of a *Tyre*, a Prophecy of the Devil, does the Dr. little Service. And how is it plain from the *Apocalypſe*, as he fancieth, That by the King of *Babylon*, is underſtood Anti-Chriſt? I know not any Colour for it, but *Romes* being called *Babylon*; but ſhe may be called ſo, by reaſon of her reſembling *Babylon* in her Deeds, though ſhe be not typified by it, as ſhe is there alſo called *Sodom* and *Ægypt*, and as the *Iſraelites* are called the People of *Gomorrah*, and their Governours Rulers of *Sodom*, Eſay 1. 10.

The Dr. comes next to Anſwer my Confutation of his Reaſons given in *Synopſis Prophetica*, &c. To the firſt he asks, *What* Lexicographer *tells us that Trafficking ſignifies Whoring?* Who ſays that it does ſignifie ſo? For there may be honeſt Trafficking; but who will deny that the ſubtle alluring Arts of Traders to get Cuſtom, does ſo reſemble the inveagling Enticements of Whores, that the one may be well ſignified by the other? And ſo it's underſtood by *Calvin*, though the Dr. calls it a ſaying any thing.

To

To the ſecond he ſays, *That* Tyres *being forgotten* 70 *Years, cannot be underſtood of the Time of the* Babylonian *Kingdom, becauſe it was taken* 30 *Yeers after the Beginning of that Kingdom.* But the Words may be well underſtood, That ſhe ſhall be forgotten till the end of thoſe 70 Years, which are the Days of one King, *&c.* Or that ſhe ſhall be forgotten 70 Years, according to the Days of one King or Kingdom, (*viz.* The *Babylonian*, by which ſhe is laid waſte) though they be not wholly the ſame 70 Years. To the third he ſays, *That he hath ſhewed before how vain a Conceit it its, to make the Chriſtian* Cæſars *a Part of the ſixth Head*; but I have ſhewed there, how vain it is to Conceive them otherwiſe. And whereas next, he would make the returning of *Tyre* to her Hire, (*viz.* to her former State, *&c.*) to ſignifie *Romes* Apoſtacy to Idolatry, How will this agree with the flouriſhing State of *Rome*, during the Time that the Dr. would have her to be under the ſeventh King? For how can ſhe be ſaid to be forgotten, during that Time, in which ſhe was in as flouriſhing a Condition, as in any Time after? Beſides, though the Deceits and Allurements of Anti-Chriſtian *Rome*, to ſeduce and reduce the Empire to Idolatry, may be ſignified by *Tyres* committing Fornication again with all the Princes of the Earth; yet whereas her returning thus to her Hire, does ſuppoſe Pagan *Rome* to have done the ſame, How will this hold true? For though ſhe was likewiſe guilty of Idolatry, yet it was by a ſtanding Law of the Empire, and univerſal Practice of Heathen Nations; ſo that, there was no ſuch Arts or Allurements uſed by her, or any Occaſion for the ſame, to ſeduce the Princes of the Earth to Idolatry, as the returning to her Hire, (or gainful Whoring) and committing

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Fornication with the Princes of the Earth, does import.

And fifthly, for further Countenance to this Conceit of *Tyre*, becauſe her King is threatened with the Death of the Uncircumciſed, the Dr. would make *Pharoah* alſo, who is threatened with the ſame Death, *Ezek.* 32. to ſignifie the *Roman Pharoah*; and does confirm it from being taught (as he thinks) out of the *Apocalypſe*, that by *Ægypt* is underſtood the Pontifician Hierarchy, for the ſame Reaſon, for which before, he makes *Babylon* to typifie *Rome*, and may make *Sodom* alſo; but it's a meer Fancy. For the ſaid *cap.* 32. and the two precedent Chapters (of which *Pharoah* alſo is the Subject) do ſo wholly concern the Civil or Political Affairs of the *Eaſtern*-Countries, and Neighbouring Nations of *Ægypt*, and alſo of that Country, as that there appears not any Colour for ſuch a Senſe being intended, as the Dr. Applys to *cap.* 32. And how inſignificant is what he urgeth for it! *Viz. Whom doſt thou paſs in Beauty? Go down, and be laid with the Uncircumciſed*, ver. 19. which he makes to concern the Papal Hierarchy, which pretends to be the Holy Church which ſhall abide for ever, &c. (and thinks them of ſlow Senſe, who do not diſcern this Senſe of the Verſe) whenas, the plain Senſe of it is, If thou doſt, or though thou doſt ſurpaſs thoſe Nations in Beauty, (or Glory) yet thou ſhalt alſo go down to the Pit, &c. And how inſipedly does he add? *That if there were not ſome ſuch weighty Senſe under it, it's incredible, that* Pharoahs *lying down in Death with the Uncircumciſed, ſhould be ſo oft repeated*, &c. whenas it's but thrice repeated, and no more than appears Congruous, without any ſuch Meaning being intended. Notwithſtanding

withſtanding therefore ſuch ſtretching Fancies of the Dr. to make out the contrary, yet there appears no other Reaſon for the Prince of *Tyre* being threatned with the Death of Uncircumciſed, than that, though her Princes were ſo great and ſplendid, cauſing their Terrour in the Land of the Living, yet being no better than thoſe Uncircumciſed Princes, *cap.* 32. who had deſcended into the Pit before them, the ſame Fate does alſo attend them.

And no better is the Dr's ſixth Anſwer, (though he thinks it ſo evident) That the Prince of *Tyre* is deſcribed with the High-Prieſts Veſtments, becauſe of the Precious-Stones that are ſaid to be his Covering; whenas they are uſed as an Ornamental Deſcription, to ſet forth the Luſtre of that State he was arrived to (ſignified by his being in the Garden of God); in like manner as they are uſed in the Deſcription of the New *Jeruſalem*, and therefore are they ſaid to be his Covering. But the Stones in the High-Prieſts Breaſt-Plate, were for Uſe, *viz.* For the inſcribing on them the Names of the Twelve Tribes, and for its being a Breaſt-Plate of Judgment, *&c.* So that, whereas there being but Nine Stones here, the Dr. ſays, *That it would have been too bare for a Prophecy, if there had been all Twelve*; the Text would not bear his Senſe, though there had been all Twelve, much leſs will it there being but Nine. And as ſorry is his ſeventh Anſwer, *That the Prince of* Tyre *being in* Eden, *does ill ſuit with the City of* Tyre *built upon a Steril Rock*; As if the Place of his Scituation, and not the State he was arrived to, was ſignified thereby. And like the reſt, is his ſaying, *That I do not mend my ſelf in making the Prince of* Tyre *a Tall Cedar in the Garden of God, and referring it to* Ezek. 31. *becauſe the Parable*

there

there of the King of Aſſyria *is underſtood of* Pharoah, *and conſequently of the Papal Hierarchy*, whenas it's only a Rehearſal of the State and Fate of the King of *Aſſyria*, and applying the ſame to *Pharoah* as being to undergo the like Fate. And doubtleſs, it's becauſe Princes are ſignified by the Trees of *Eden* (as appears in that *Ezek.* 31.) that the King of *Aſſyria* is ſo deſcribed there; and in ſuch Senſe as other Princes are called Trees of *Eden*, is the Prince of *Tyre* ſo called.

His Eight Anſwer imputes it to a *ſtrange thick Caloſity in any, that can diſcern no more in thoſe Expreſſions, The Anointed Cherub, The Holy Mountain of God, The Walking up and down in the midſt of the Stones of Fire*, &c. *than the Signification of an Angelical State*, &c. But I think it a Senſe that does fully Anſwer the import of thoſe Expreſſions. Yet if the Dr. could make it out, that the Temple is alluded to in them (as he will have it to be) it would not prejudice my Senſe but his own, and countenance mine. For the perfection of that State which *Tyre* had Arrived to, was much more worthy to be ſet forth by ſuch Alluſions, than the corrupt State of the Papal Hierarchy, which he would make her to Typifie. And as to the Anointed Cherub, which he would have to refer to the Cherubims of the Sanctuary, becauſe Angels in Heaven are not Anointed Cherubs; I ſay, That they have an Holy Anointing which is ſignified by the Anointed Cherubs; and what a wooden Conceit is it, to make the Prince of *Tyres* being called Anointed Cherub, to allude to thoſe carved Images. And as to his ſo groſly ſetting forth the Trafficking of Merchants and Traders, &c. whereby to ſlur the Senſe given

by me, I ſhall firſt mind him of the aforementioned Character of *Tyre* in *Eſay*, *viz.* her being called the Crowning City, whoſe Merchants are Princes, *&c.* and then add, that ſhe is not ſo gloriouſly deſcribed, by reaſon of her having advanced her ſelf by crafty Trading, *&c.* but becauſe of her having gained ſo great Riches by Wiſdome and Integrity; for it's ſaid, *Ezek.* 28. 12, 15. *Thou Sealeſt up the Sum full of Wiſdom, and perfect in Beauty*; *And thou waſt perfect in thy ways till Iniquity was found in thee.* So that, ſhe attained to ſo high and beautiful a State by Wiſdom and Righteouſneſs, as did anſwer to ſo Glorious a Deſcription of her. And therefore, as the Text runs as a real Character of her, ſo it was really applicable to her, whereas there's no appearance of its being intended of the Anti-Chriſtian Hierarchy, with which it ſo much diſagrees.

His Ninth Anſwer it concerns me not to gainſay, it being, as I have ſaid, no prejudice to my Senſe, to admit the Sanctuary to be alluded to, though I ſee no reaſon for it. But ſuch being the perfection of the State of *Tyre*, there's as little incongruity in comparing the Wiſdom of the Prince of *Tyre*, with *Daniels* Wiſdom, as I have ſhewed to be in the reſt of its Glorious Deſcription, though the Dr. would make the doing ſo abſurd and ridiculous. And whereas he ſays next, *That if all which is meant by the Viſion, be, That meer Humane Policies, how well ſoever ordered, will in time corrupt, it's but an obvious trivial Notion, and no Object of Prophecy*: Who ſays that it is all that is meant by the Viſion? As *Eſay* and *Ezekiel* Deſcribe the State and Fate of other Cities and Countries, ſo do they alſo of *Tyre*; and according to the Beauty and Perfection it attained

ed to, give a Glorious Deſcription of it, but withal do ſet forth the ſame Fate to attend it as the reſt. What therefore the Dr. miſ-repreſents to be ſaid by me as the meaning of the Viſion, is only an uſeful Obſervation on it; like unto what *Eſay* makes on calling *Tyre* the Crowning City, whoſe Merchants are Princes, *&c.* viz. *The Lord of Hoſts hath purpoſed to ſtain the Pride of all Glory, and to bring into contempt all the Honourable of the Earth.*

The Dr. does next give a ſtrange Account of *ver.* 15. For he would make [Thou waſt perfect in thy ways, from the days thou waſt Created till Iniquity was found in thee] to be a Prediction of the State of the Primitive Biſhops of *Rome*. But how then can thoſe Biſhops, being as private Sojourners there, when the whole Government was Heathen, repreſent the City of *Rome*? As they muſt do, according to the Dr's. Typical Senſe of thoſe Words. Alſo it's Remarkable how inconſiſtent the Dr. is with himſelf in this extravagant Fancy: For whereas before he makes *Tyre* returning to her Hire, to commit Fornication, *&c.* to ſignifie *Romes* relapſing to the Idolatry of the Pagan Empire (ſo that *Tyres* former State muſt anſwer to the Pagan Idolatry of *Rome*) he here makes the former State of *Rome* to ſignifie Primitive Biſhops, and ſo makes the ſame State of *Tyre* to Typifie both Pagan-*Rome* and Primitive-Biſhops there. And yet he makes that ſplendid Deſcription of the firſt State of *Tyre*, to ſignifie what the Popes do ſo falſly pretend to, and ſo to Typifie both ſo oppoſite States, as thoſe of Pagan-*Rome* and Primitive-Biſhops there, and alſo the ſame that he ſuppoſeth to be Typified by the latter State of *Tyre*, *viz.* the Papal Hierarchy; and

ſo there will be no Occaſion for the latter State to typifie it alſo, though it onely could properly do it, if *Rome* was typified there.

To my thus particularly Anſwering in Defence of this Remark, ſhewing ſo many groſs Incongruities, in what the Dr. hath Replyed thereunto, I ſhall add a general Anſwer to his ſo ſtrange Account of this Viſion, ſufficient of it ſelf to deſtroy the ſame, *viz.* He applys all that Viſion of *Tyre* onely to *Rome*, as typified, and not at all to *Tyre* the Type, whenas it muſt be firſt true of her, or elſe ſhe cannot be thereby a Type of *Rome*. And if the Viſion be in the firſt place applicable to *Tyre*, then all the Dr's Reaſons for applying it to *Rome* do vaniſh, they being grounded upon the Incompetency of the Viſion with the State of *Tyre*. But we have found it well to ſuit with her State, which takes away all Colour for the Dr's, Typical Senſe of it. But though his Account of this Viſion proves ſo inſignificant, as to vaniſh into vain Imagination, yet ſuch is his Confidence in it, as to Conclude, *That nothing but a wilful Blindneſs, and ſkew Conceit of Epiſcopacy, can hinder one from ſeeing ſo clear Truth.*

Whereas the Dr. makes his Moral *Cabbala* on the three firſt Chapters of *Geneſis*, to be a *Natural coherent Application of the moſt ſapid weighty Parts of Divine Morality*, and would make my calling it a Romance, proceed from an Inſenſibility of thoſe Things, *&c.* I am ſo ſenſible of them, as to diſcern his Account of them in his ſaid *Cabbala*, to be little better than inſipid notional Philoſophick Dream or Fiction, or Quakers Cant of the Light within them, in Philoſophick Phraſe. For as they underſtand by the Law of Nature, ſpoken of *Rom.* 2. 14. not the Common,

mon, but Spiritual Nature of Man; ſo the Dr. by Divine Life, underſtands no more than Heathen Morality, and Humane Reaſon, making the Intellectual Nature, to be the Cœleſtial Part or Divine Nature in Man, as is evident on viewing his ſaid *Cabbala*. And elſewhere alſo he makes the Divine Life, to be no more than what is competent to Heathens, and to conſiſt in being Partakers of a Divine Body, (a Conceit which he dotes much on) and that the ſame with the Platonick Vehicles, *&c.*

Whereas the Dr. ſays next, That it's extreamly precariouſly affirmed, *That a Civil State may not typifie an Eccleſiaſtick State, as to the Perfections and Imperfections of each*; I ſay, That it's ſo incongruous, that States ſo different ſhould typifie one another, that it's unlikely to be intended, and ſo not eaſily to be admitted, and therefore ſurely not here, where there's ſo little or no Reaſon for it, and ſo great Reaſons, as I have ſhewed, againſt it. And what does thoſe Metaphorical Expreſſions in Scripture, which he does inſtance in, ſignifie to prove a Spiritual Merchandizing? All ſuch Merchandizing, is but what is deſcribed by *Eſay*, *Come and buy Wine and Milk without Money and without Price*, (according to which our Saviour ſays, *Freely ye have received, freely give*) and ſo far different from thoſe Corrupt Spiritual Merchandizings, which the Dr. would have here ſignified. And tho' the Eccleſiaſtick State, and Spiritual Merchandizing of *Rome*, are not ſuch as they bear the Name and Repute of, yet it will ſtill be as incongruous, that ſo impoſturous a State, Anſwering nothing in Reality to what it pretends to, ſhould be typified by a Civil State that does ſo well Anſwer it's Character. Whereas therefore the Dr. Concludes, *That it's ſufficiently clear out of what hath been ſaid*, *That* Ezekiel's

kiel's *Prophecy is a Type of* Anti-Chriſt; I find nothing clear from the ſame, but his ſtrange Diluſion, with his fanciful Imaginations. And therefore, If he had any ſuch ſoveraign Caphalick or Medicated Cap as he ſpeaks of, I hope he would be ſo wiſe as to keep it for himſelf, he appearing ſo much to need it. And indeed, his Need appears to be great of that, or ſome other Help to rectifie his Intellectuals, by his Concluding here, That my underſtanding of [yet he ſhall come to his End, *&c. ver.* 35.] is very abſonous and ridiculous, whenas it's plainly the eaſie natural Senſe, free (as I have ſhewed) from any ſuch Difficulties as he imagines it clog'd with. And as to his thinking it better Senſe, if I had made the *Turks* pitching of the Tabernacles of his Palace, to be on *Mount Sion*, or *Mount Moriah*, &c. where then had been the Two Seas between which it's pitched?

CHAP. XII.

Ver. 1. THE Time of ſo great Trouble here, and the great Earthquake at the ſeventh Vial, are aſſuredly not the ſame, though the Dr. ſo confidently aſſerts the contrary. For the Time of Trouble is of a larger Extent than the other, concerning alſo the People of God (who are to be delivered out of the ſame, by the Victory of the ſeventh Vial, *&c.*) Whereas the Earthquake concerns only the Anti Chriſtian Party, it ſignifying their Aſtoniſhment at the Victory, and the great Revolution thereon, to the abſolute extinguiſhing their Power, And doubtleſs, it ſignifies any Deſtruction enſuing the Victory, or proceeding from other Cauſe, as well as what was

cauſed

cauſed by Victory in Battle; however, the Dr. is pleaſed to wreſt the Senſe of it. And whereas he ſays, *That after Victory comes Settlement contrary to an Earthquake*, &c. How comes that Settlement but by aboliſhing the Anti-Chriſtian Powers? *viz.* Cauſing the former Heaven and Earth to paſs away, that the New Ones may Succeed them. His Fancy of the Commutation of Iconiſms *Rev.* 16. which he mentioneth here, I have ſhewed there the vanity of it. And what a ſtrange Conceit is it, that he would have Earthquake there put in lieu of the Battle! whenas the Battle is ſpoken of in the preceding Verſes, and the Victory obtained by it, is ſignified by the pouring forth of the Seventh Vial, and the Voice thereon, It's done, &c. and then the Earthquake and other Effects and Conſequences of it, are deſcribed in the following Verſes.

The Dr. is not averſe to my Senſe here, only prefers his own, and that upon varying from our Tranſlation, according to which he acknowledgeth my Senſe to ſeem rational, and its Authority I prefer before his variation from it. *Ver.* 2.

It's wonder that the Dr. can imagine that by [Holy People] here, the *Jews* ſhould be certainly underſtood, when they are in ſuch a caſt-off State by reaſon of their obſtinate Infidelity, &c. For though they be in ſome Senſe reputed Holy, in reſpect of the Stock they ſpring from, and in that Senſe are called ſo by *Paul*, *Rom.* 11. 16. yet he tells us, *cap.* 2. 28, 29. that he is not a *Jew* who is one outwardly, nor is Circumciſion that of the Fleſh, &c. And our Saviour, *John* 8. denies the *Jews* to be *Abrahams* Children (though they were his Seed) becauſe they did not his Works, and alſo, that God was their Father, *Ver.* 7.

Father, becauſe they did not believe on him whom he hath ſent; and ſays, That they were of their Father the Devil, &c. Whatever therefore Relicks of Holineſs there is in them, by reaſon of their Original Extract, they cannot ſurely, in ſuch an Unholy caſt-off State, be meant here, by [Holy People] by the Spirit of God which judgeth ſo contrarily of them. So that, it's the adopted *Jewes* (or Chriſtians) who are here ſignified, and who *ver.* 1. are called *Daniels* People (in like manner as they are called the Houſe of *Jacob*, *Luke* 1. 33. and *Jews* in the Second and Sixth Epiſtle to the Seven Churches, and are ſignified by the Twelve Tribes, *Rev.* 7. and the *Jews* are no further concerned than by Converſion they become United with the other, whereby they make one Fold under one Shepheard, *John cap.* 10. *ver.* 16. Which is further manifeſt from the Anſwer to the Queſtion, *ver.* 6. *How long ſhall it be to the end of theſe Wonders?* The Anſwer to which, *That it ſhall be for a Time and Times*, &c. does plainly fix the meaning of the Queſtion, to concern the ſcattering of the Power of the Holy People by the Anti-Chriſtian Powers; as the reſt of the ſaid Anſwer does alſo Evidence the ſame, viz. *And when he ſhall have accompliſht to ſcatter the Power of the Holy People, theſe things ſhall be finiſhed*; that is, The aforeſaid Wonders of his Reigning, whom the Dr. calls the King of Pride, ſhall laſt for a Time and Times, &c. and then God will aboliſh his Power, and ſo put an end to the ſcattering, the Power of the Holy People, &c. whereas the Dr s. applying the Words to the *Jews* is abrupt without any coherence with what precedes; ſo is it to make, *All theſe Things ſhall be finiſhed* (which plainly

plainly are the ſame with the Wonders in the foregoing Verſe, which are to be ended at the end of Time and Times, *&c.*) to ſignify, *All theſe marvellous Things to the Firſt and Second Reſurrection*; which is only a forc't Conceit, to countenance his as ill expounding *Rev.* 10. 6, 7. the one Text plainly relating to the other. And ſtrangely does the Dr. ſay, That my ſo clear Senſe of the Text is repugnant to it, becauſe it *implyes that the accompliſhing to ſcatter the Power of the Holy People precedes thoſe Wonders*, whenas it plainly ſets forth the contrary, *viz.* the accompliſhing of the one, and finiſhing of the other together. Alſo [The Power of the Holy People] cannot intend the *Jews*, becauſe in their caſt-off State, they are a People of as little Power as Holineſs; whereas the faithful Servants of Chriſt are a Powerful as well as a Holy People, carrying on the Intereſt of his Kingdom, though their Power hath been ſo long ſcattered, *&c.*

How ſpecious ſoever the Dr's. Arguing is here, it's of no Force. For the 2300 Days, muſt, in their Literal Senſe, neceſſarily begin with *Antiochus Epiphanes* his polluting the Sanctuary; and it ſeems moſt agreeable with the Text, that their Typical Senſe ſhould have the ſame *Epocha*; or elſe it muſt be from the time of the Viſion, and cannot, as the Dr. agrees, begin with the 1260 Days of Anti-Chriſts Reign. But theſe Numbers, though the time of their *Epocha* be ſet, as he urgeth, to be from the taking away the daily Sacrifice, *&c.* Yet that being both Literal and Typical, their *Epocha* may be from either, or both. And to make it from the Typified taking away of the daily Sacrifice, though not excluding the other, is moſt agreeing with the *Ver.* 11, 12.

preceding Subject of the Chapter, and particularly, with the Time and Times, *&c.* which it ſeems to refer to. Alſo this Senſe does better agree with the reckoning by Indictions than the Dr's. becauſe it's wholly within the time of reckoning ſo, whereas his Senſe is near half without that Time. But the uſe which he aſſigns here of Indictions, *viz.* to give a Latitude to compute by Quindenaries, I cannot allow of, ſuppoſing the Prediction of theſe Numbers to be more particular than to admit thereof; and ſo they are, both according to his and Mr. *Medes* Expounding them. How ſtrangely does the Dr. aſſert, that the Queſtion, *ver.* 6. *How long ſhall it be to the end of theſe Wonders? Does intimate alſo the New* Jeruſalem, *and the Firſt and Second Reſurrection!* whenas the Anſwer to it, That it ſhall be for a Time and Times, *&c.* does plainly, as I ſaid before, fix the meaning of it, to the time ſignified by Time and Times, *&c.* wherein the ſcattering of the Power of the Holy People ſhould be. And whereas the Dr. makes the Queſtion, *ver.* 8. What ſhall be the end of theſe Things? (That is, What ſhall fall out at the end of theſe Things?) To mean, What ſhall be the latter Part of thoſe times which are called the time of the end? This is to put an improper and inſignificant Senſe on the Prophet. For to what purpoſe is it to know, What, or when ſhall be the latter end of thoſe Times? (Eſpecially whenas, when ſhall be the end of them, is made known in Anſwer to the firſt Queſtion) though to know what ſhall fall out then is deſirable. Nor is the Dr's. Senſe of the Queſtion of weighty uſe, as he imagines, for the diſcovery of the times of Anti-Chriſt: For the ſame is much more effectually done by the

Anſwer

Anſwer to the firſt Queſtion, *ver.* 6. For the Time and Times, *&c.* do, with the help of the *Apocalypſe*, give a much clearer Account of the Times of Anti-Chriſt, than theſe Numbers, and without the help thereof they ſignify little to that purpoſe.

Whereas the Dr. ſays, *That my way gives ſuch hopes of the acceleration of the Millennium as is incredible*, he would have done well to have mentioned, how near it muſt be, according to that acceleration which he thinks incredible. And whereas he, *Viſ.* 3. *Ver.* 26. makes it to be 450 Years to its commencement, he appears to have little deſire of its commencement, doing with it as ſome do with the evil Day, *viz.* put it far from them. And what ſtrange Work hath he made with the commencement of it! making it 450 Years to it, and the beginning of the Seventh Trumpet to ſound, to be above a 100 Years paſt, and yet the Millennium does commence with the ſounding of that Trumpet. And what a perverſe Reflexion does he make upon my ſuppoſed acceleration of the Millennium, viz. *That Fleſh and Blood had rather be Bleſſed, by reaching into the proſperous Times of the Church on Earth, than to be peculiarly happy in the other State, by ſuffering Martyrdom here.* If it were agreeable to Fleſh and Blood to be deſirous of thoſe Times, the advancement of them would not be ſo withſtood by the Powers of the World. And it's ſuitable to the Dr's. low Earthly apprehenſions of thoſe Times, in that he thinks Fleſh and Blood will be ſo gratified with the Proſperity of them; whenas the Enjoyment of them will be of a much higher Nature, though they will be alſo happy in thoſe

Times, who are not capable of thoſe higher Enjoyments. And ſurely it's agreeable with the moſt perfect Chriſtian Spirit, to deſire the accompliſhing of ones Warfare, or the finiſhing of his Conflicts with the World in Victory, that he may both reſt from his Labours, and partake of the Rewards that attend them, whether in this or the other Life, ſo it be with a full Reſignation to the Will of God, according to that ſaying of our Saviour, *Father, If it be poſſible let this Cup paſs from me, yet thy Will be done.*

He next denies the 1260 Days to ſignify a time wherein the ſcattering of the Power of the Holy People ſhould be ended (though in contradiction to *ver.* 7. as I have before ſhewed) upon his falſe ſuppoſition (as I have elſewhere ſhewed it to be) that the Vials follow thoſe Days. And then affirms it *impoſible that the Two Numbers in this Chapter, ſhould reach from the Epocha of the Reign of Anti-Chriſt, into the advanc't times of the Millennium*, without ſaying any thing to confirm his Aſſertion. Yet I do not ſuppoſe them to reach into the advanced times of the Millennium, (nor the firſt of them to the beginning of it) but onely to denote ſome notable Changes or Events to fall out at the end of them, in order to the Advancement of that Kingdom, after that the Delivery of God's People had commenced by the Riſing of the Witneſſes on the ſlaying of them at the end of the 1260 days; ſo that, my Remark does inconſiderately ſay, That they become wholly delivered at the end of thoſe days. He ſays, next, *That it's a meer Surmiſe in me, to ſuppoſe the Beginning of the Millennium ſo dim*

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and imperfect; but this proceeds from his meer Surmiſe, in making the Millennium not to begin till the New *Jeruſalem* deſcended; whenas I have formerly ſhewed, that it begins at the utter Overthrow of the Anti-Chriſtian Powers at the ſeventh Trumpet and ſeventh Vial; but that then there muſt be a great Change and Revolution, by cauſing the former Heaven and Earth to paſs away, before the eſtabliſhing of the New Heaven and Earth, wherein dwelleth Righteouſneſs, which is the New *Jeruſalem*-State. Till when, the Divine Light of that Heavenly Kingdom will not break forth clearly, nor is like to ſhine forth in it's full Luſtre, aſſoon as that Holy City ſhall be deſcended: For as the Works of God in Nature, (whoſe Work is perfect, and all whoſe ways are Judgment, *&c.*) are carryed on in a gradual Progreſs, ſo as beſt ſuites with the end of them, ſo are we rather to ſuppoſe the ſame in thoſe higher Works of this Heavenly Kingdom on Earth, the end whereof being the fulfilling the Tidings of great Joy to all People, fore-told at the Birth of our Saviour, and the ſame Celebrated with an Heavenly Quire, Singing, *Glory to God on High, on Earth Peace, and good Will towards Men.* This end will be the more advanced, by Gods ſo Communicating himſelf in thoſe Times, as always to ſatisfy them with his Goodneſs, and yet with ſuch variety as to the manner and meaſure of doing it, as ſtill to heighten their Enjoyments.

As to *Zachary*, 14. 6, 7. thoſe Verſes evidently concern the Millennium, both from the foregoing Words, *ver.* 5. *And the Lord thy God ſhall come, and all the Saints with thee*; and from *ver.* 8, 9. *And it ſhall be in*

in that Day that living Waters ſhall go out from Jeruſalem, *&c. And the Lord ſhall be King over all the Earth, in that Day there ſhall be one Lord, and his Name one*; For there cannot otherwiſe be any tolerable Account given of theſe ſayings. And the Time of the Millennium (not the days of the Goſpel, as the Dr. does ſurmiſe) being there deſcribed as one day, the beginning being ſaid to be [not day nor night] does well enough agree with that ſaying of the New *Jeruſalem*, *There ſhall be no night there*, though it be not ſo clear, as to be perfect day; or elſe all Scruple thence is cleared, by making that dim part of the day, to reſpect onely the time of the Millennium that precedes the ſettlement of the New *Jeruſalem* Reign. But by the Evening ſhall be Light, we are not onely to underſtand the latter part of the Day, but all that ſucceeds the former part which is ſo dim or duskiſh. The Dr. next makes *ver.* 6. to reſpect the time immediately preceding the Millennium, properly ſo called, (thus he makes a groundleſs diſtinction between the Millennium, and Millennium properly ſo called) and the latter end of *ver.* 7. *viz.* In the Evening there ſhall be Light, he makes to reſpect the Millenium ſubſequent to that properly ſo called, *viz.* The *Laodicean* State, (and ſo brancheth one Millennium into three) and that forſooth, becauſe he fancieth [At the Evening there ſhall be Light] to be a lively Portraiture of the *Laodicean* State, whoſe Light will not fail, though there Zeal and Heat fail; whenas thereby is plainly ſignified, a clearing up unto the perfect Day, from the preceding duskiſhneſs, *&c.* and ſo reſpects the whole Day ſucceeding it. And,

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the Light ſhall not be clear nor dark, *ver. 6.* and it ſhall not be Day nor Night, *ver. 7.* do plainly reſpect the preceding duskiſh Time. Though therefore he fancieth what I have ſaid, to be cloudy and miſty Conceits, which vaniſh, *&c.* yet I hope the clear Truth thereof, does break through the dark Clouds of his blind Conceits, wherewith he hath endeavoured to obſcure the ſame.

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A DEFENCE OF THE REMARKS ON THE APOLOGY, &c.

THough the branching the ſeventh Seal into ſeven Trumpets, may be called a Joynt, as joining or uniting the Viſions of the Seals and Trumpets, and ſo it would be if the ſeventh Trumpet were branched into ſeven Thunders, as the Dr. fancieth it to be; yet the Tranſitions from one Monarchy to another, in *Daniel's* Viſions, are no more to be called Joints, than the Tranſitions from one Seal to another, or from one Trumpet to another. So that, the Foundation of the Dr's Arguing here, proving ſo infirm, the Superſtructure thereon muſt fail; which otherwiſe is very weak as ſhewed in my Remark, *&c.* *Remark* on *p.* 269. 270.

Yet he begins his Anſwer with Amazement at my ſhuffling and flundering in my Entrance, *to evade the Force of his plain orderly Reaſoning*, or rather fanciful dreaming. To make good this Charge, he inſtanceth in nothing, wherein I do ſo ſhuffle and flunder, onely taketh me in a Miſtake in ſaying, That if the ſucceeding Viſion of *Daniel*, propheſied of the three firſt of the four Monarchies, which the two firſt Viſions propheſied of, &c. whereas it ſpeaks onely of the ſecond and third of them, yet my Remark holds good the ſame. For if the ſucceeding Viſion propheſie but of the ſecond and third of thoſe Kingdoms, &c. it muſt of Neceſſity begin at the firſt Tranſition from one Monarchy to another, (which the Dr. calls Joint) and does it not out of any relation to, or contexture with the preceding Prophecies, &c. And whereas he ſays, that the ſucceeding Viſion does not end at the third Joint; I ſay, that there's as much Reaſon that it ſhould end, as that it ſhould begin at ſuch a ſuppoſed Joint; and it does end where the Tranſition is, *Dan.* 11. (*viz.* at *ver.* 36.) from the *Græcian* to the *Roman* Empire; ſo that, thoſe Kings ſucceeding *Antiochus Epiphanes*, were either reputed as appertaining to the *Roman* Empire, by reaſon of their being under their Protection, or tributary Subjection to them, &c. or were reputed of ſo ſmall Conſideration, as not to be worth regarding in the Prophecy, &c. And the Dr. after ſo contentious Thwarting me herein, does even as good as acknowledge the Truth of what I ſay, ſaying, *That he will not gainſay, but that in ſome conſiderable Senſe, the Times of* Antiochus Epiphanes *may be ſaid to be in the Cloſe of the third Kingdom.* As to his ſaying, *That the ſucceeding Viſion relates to the foregoing Viſions, being ſubſervient*

subservient thereunto for illustrating some Affairs of the third Monarchy, &c. I say, (as I have said in my Remark, though the Dr. takes no Notice of it) that so also the Prophecies of different Prophets may relate one to another. But because there's such a relation in the Matter or Sense of the Prophecies, How can it be thence infer'd, That there must be the like in the Form or Schemes of them? *Viz.* That because in the former Visions, the Prophecies of each Monarchy did begin or end in such supposed Joints, that therefore the succeeding Vision must do the same, out of a Relation to, or Contexture with the former Visions, (whenas it plainly does it out of a necessity of the thing, *&c.*) and so to be an Example, whereon to infer the like in the Opened-Book-Prophecy. Certainly, this is as meer a Dream, as ever vain Imagination was deluded with.

And whereas the Dr. says, *That my urging that the three Visions were delivered at divers Times, and in divers Manners, one of them being but an Interpretation of* Nebuchadnezzar's *Dream*, &c. *is weak and impertinent*, I say, that there can be no stronger Proof desired, that there's no such Relation as he fancieth to be; and his Answer thereunto tends, onely to prove what I agree to, *viz.* That there's some Relation between them, as to the Matter or Contents of the Visions. And whereas he would make such Relation between the Visions of *Daniel*, and the *Apocalypse*, as the latter to imitate the former, and they to be mutual Keys one to another; I say, that what Relation is between them, is onely as to the Matter of each, (and so also *Esay* and *Ezekiel*, and other Prophets have a considerable Relation to the *Apocalypse*) and not as to the Form or Schemes of

the Prophecies. For the *Apocalypſe* is in Effect but one entire Viſion, delivered at once, as containing but one Matter or Subject, *viz.* the Commencement, Progreſs and Eſtabliſhment (that is, the whole State) of the Kingdom of Heaven on Earth; and though it conſiſt of Three Series of Prophecies (*viz.* the Seven Epiſtles, the Sealed and Opened-Book-Prophecy) yet this is the Subject of them all, immediately or mediately (*viz.* as they Treat of the Affairs of the World relating thereunto) and they all terminate in the Millennium as the ſcope of them, *&c.* Whereas *Daniels* Viſions (according to the variety of their Subjects, they reſpecting both *Pagan*, *Jewiſh*, and *Chriſtian*-Affairs) are delivered at divers times and in divers manners (as aforeſaid) as Viſions that have no relation of Contexture or Coherence in the Form or Schemes of them. As to the Dr's. ſaying, That he hath fully confuted my fond Conceit, that the Inner and Outer-Court do Synchronize, *Rev.* 11. (which makes his firſt Joynt in the Opened-Book-Prophecy a meer Imagination) I have, I hope, there ſhewed, that his contrary Conceit is what he makes my Aſſertion to be, and that it's an Evident Truth.

As to the Second Joynt, which he ſays is *moſt certainly ſuch, and not to be denied by any Man in his Wits*, &c. He hath no occaſion for Anſwering ſo to what he hath Printed of my Remarks, I there agreeing with him; but there is a further meaning of his Anſwer, which I forbear to unfold. What I inconſiderately agree in my Remark I now diſallow of, becauſe that Tranſition from the Anti-Chriſtian Reign to the Millennial State, is without any ſuch Connexion as between the Seals and Trumpets,

pets, &c. For both the Viſion of the Ten and Two-Horned-Beaſt, and alſo of the Trumpets, &c. do all terminate at the commencement of the Millennium (as I have formerly ſhewed) ſo that there's no Connexion to continue them to the Millennial-Affairs, and ſo to make a Joynt between them. The Three admoniſhing Angels, *cap.* 14. he makes not a Partial Viſion, in ſuch Senſe as the Third Viſion in *Daniel* is (yet ſhews no difference between them) but only to be a part of a Viſion, and to reſpect both Medial and *Poſt*-Medial-times (*viz.* according to his falſe *Hypotheſis*) whenas they are all within the Medial-times, and are not meerly a part of a Viſion, but alſo a Partial-Viſion as well as the Trumpets, &c. My Expreſſion of the Vials beginning at the end of the Trumpets, though it be not exact, yet it's ſufficient for the preſent occaſion, and the defect of it is immaterial, and ſo the Dr's. Cavil at it inſignificant. As to his calling it a Wonderful groundleſs Aſſertion of me to ſay, That the Sealed and Opened-Book-Prophecies have no Relation, &c. I ſay only, That they have no Relation of Contexture (*viz.* as to the Cortex of each) they being different Series of Prophecies under different Schemes, &c. but I agree their relating in the Subject Matter of them, as ſaid before of *Daniels* Viſions, &c. How much the Dr. is out, in making the Riſing of the Witneſſes a Part of the Opened-Book-Prophecy is ſhewed, *Rev.* 11. &c.

As to the Dr's. ſaying, *That the placing of the Vials within the Seventh Trumpet, ſerves to illuſtrate* cap. 11. 18. I have ſhewed in my Remark that there's nothing there to be Illuſtrated by them; If this Conceit of ſo placing the Vials was true, it might have

Rem. on pag. 280, 281.

the Prophecies. For the *Apocalypſe* is in Effect but one entire Viſion, delivered at once, as containing but one Matter or Subject, *viz.* the Commencement, Progreſs and Eſtabliſhment (that is, the whole State) of the Kingdom of Heaven on Earth; and though it conſiſt of Three Series of Prophecies (*viz.* the Seven Epiſtles, the Sealed and Opened-Book-Prophecy) yet this is the Subject of them all, immediately or mediately (*viz.* as they Treat of the Affairs of the World relating thereunto) and they all terminate in the Millennium as the ſcope of them, *&c.* Whereas *Daniels* Viſions (according to the variety of their Subjects, they reſpecting both *Pagan*, *Jewiſh*, and *Chriſtian*-Affairs) are delivered at divers times and in divers manners (as aforeſaid) as Viſions that have no relation of Contexture or Coheherence in the Form or Schemes of them. As to the Dr's. ſaying, That he hath fully confuted my fond Conceit, that the Inner and Outer-Court do Synchronize, *Rev.* 11. (which makes his firſt Joynt in the Opened-Book-Prophecy a meer Imagination) I have, I hope, there ſhewed, that his contrary Conceit is what he makes my Aſſertion to be, and that it's an Evident Truth.

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Rem. on pag. 280, 281.

have been much more eaſily and evidently ſignified, than by his fancied ſlight Intimations and Glances, which can yield no ſatisfaction to any ſound Judgment, whatever they may to a ſtrong Imagination, that is Predominant over the Judgment, and Subſervient to the Will. And how ſtrangely does he Argue, for his ſo placing them! He ſays, *That at the ſounding of that Trumpet, there's nothing but Acclamations in Heaven and Doxologies of the Elders, and then the Viſion goes on, which, What can it be to, but to ſome Deſcription of the Third Wo-Trumpet?* But are not the Acclamations and Doxologies for the Kingdoms of the World becoming the Kingdoms of our Lord and his Chriſt? And for his taking to him his great Power and Reigning? Which ſuppoſeth an abſolute Victory over the Anti-Chriſtian Powers, whereby the ſame was effected. So that, the Third Wo-Trumpet, which the Dr. would have the Viſion go on to deſcribe after the Acclamations and Doxologies, was paſt before, and is the Subject of them.

The Dr. is very large in further Anſwering this Remark, in behalf of his ſaid ſlight Intimations and Glances (they being deſigned to Support his placing the Vials within the Seventh Trumpet, and other great Errors depending thereon) though they be ſo ſlight as not to be worth his Defending, or my Defending my Remark againſt what he ſays for them; wherein he out does himſelf in Contentions ſtriving in behalf of empty Conceits. I ſhall therefore paſs them by only with ſome brief Obſervations on what is moſt Remarkable; and that the rather becauſe herein he runs much on things formerly ſpoken to.

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To make Gods wrath come upon the Nations for their Envy and Anger at the Riſing of the Witneſſes is a very inſipid Conceit, it being ſo natural for People to be Angry at their Enemies Proſperity and their own Ruine thereby, that that cannot make them Objects of Wrath for new Vengeance, who ſurely would not have had any inflicted on them, unleſs for greater Guilt. And whereas he ſays, *That I bring in by Head and Shoulders the Wrath of the Dragon in another Viſion above a Thouſand Years before*, &c. I ſay, That the Wrath of the Dragon (by reaſon of which, a Wo is pronounced to the Inhabitants of the Earth, *&c.*) reſpects the whole Anti-Chriſtian Reign, and eſpecially the latter Part of it, becauſe not till then he made open War with the Saints. And being his great Wrath at his being caſt down from Heaven, was becauſe he had but a ſhort time, *Rev.* 12. 12. as that time draws near expiring, his Wrath muſt needs be increaſed, though his Power be diminiſhed.

Whereas he makes the Temple of God, *Rev.* 11. 19. to relate to the Sixth Vial, and the Ark of the Covenant to be a Type of the *Jews* Converſion, it can be no ſuch Type: But when it reſpects them, it's a Repreſentation of their State, but it's here Symbolically uſed to repreſent Chriſtian Affairs, according to the *Iſraeliſm* that runs through the *Apocalypſe*, and ſo can concern the *Jews* no further than as they become Chriſtians. Nor is their Converſion like to be ſo ſoon as at the Sixth Vial. For as they have been ſo long Staved off from it, by the great Scandals of Chriſtendom, and alſo Hardſhips to themſelves, ſo thoſe Obſtacles being like to continue till the Deſtruction of the Anti-Chriſtian Powers at the

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Seventh Trumpet and Seventh Vial, are like till then to Retard their Converſion. Nor would their Converſion ſooner agree well with *Rom.* 11. 15. *That Blindneſs is in part happened to* Iſrael *till the fulneſs of the Gentiles be come in*; which will not be till the ſaid Deſtruction of the Anti-Chriſtian Powers. Alſo [The Kings of the *Eaſt*] in the Sixth Vial, ſeems to reſpect the Ruling Part of Chriſt's Kingdom (*viz.* thoſe who attain to a New *Jeruſalem* State) and therefore cannot well be applied to the Converſion of a whole Nation, the generality of which can be but in the State of Subjects. Nor can any of them be ſuppoſed to Arrive to that Ruling State by Converſion, it being to be acquired only by their Growth in Grace, and Progreſs in the Work of Regeneration.

In the Remark which the Dr. hath Printed, he left out one of my Reaſons, why the Acclamations and Doxology at the Seventh Trumpet do not refer, as he would have them, to the Riſing of the Witneſſes (*viz.* that they being after the ſound of the Seventh Trumpet, are for the Effect of it, and not for the Riſing of the Witneſſes which precede it) and does generouſly add it as a Reaſon of his own to enforce my Aſſertion. But what he ſays in Anſwer to that Reaſon, is ſuch a wretched ſhift, that he who can digeſt it, will ſurely never want one. He ſays, *That the Acclamations and Doxology are not after the ſound of the Seventh Trumpet, but commence with it, and the ſounding of it is mentioned firſt for Embelliſhing the Cortex, and Uſhering in the Acclamations*, &c. But what Embelliſhing the Cortex is there by ſuch a falſhood, as to mention the Trumpet to ſound before the Acclamations and

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Doxology when it does not ſo? And whenas what is related on the opening of every Seal and ſounding of every other Trumpet is reckoned the Contents thereof, Why muſt it not be ſo alſo of the Seventh Trumpet? And whereas he thinks it *groſly abſurd that there ſhould be no Doxology for ſo ſignal a Providence as the Riſing of the Witneſſes*, the Reformation (which is his Riſing of them) is indeed the Second Vial; and for all the Vials, *Moſes* his Song preceding them, is a Doxology; But why ſhould there be a particular Doxology for the Second more than any of the reſt, or than for any of the Trumpets but the Laſt? And the moſt proper time of Thankſgiving, is when what is deſigned by the Vials is effected, and that comes to paſs at the Seventh Trumpet, and accordingly then are Acclamations and Doxology for it.

As to the Dr's. fancied Glances of *Rev. cap.* 14. at the Four laſt Vials, for the Two firſt of them there appears no Colour, and though the Third (*viz.* at the Sixth Vial) ſeems more colourable, yet it appears by what I have ſaid, to have no more Truth in it. But as to the Laſt Glance, *viz.* of the Wine-Preſs at the Seventh Vial, I agree that they Correſpond, as alſo they do with the Rider on the White-Horſe, (as Noted by the Dr.) and likewiſe with the Seventh Trumpet. So that, what Truth there's in this Glance, does not proceed from any ſuch Correſpondence between *cap.* 14. and the Four laſt Vials as the Dr. imagines. And whenas his Intimations and Glances are owned by him to be ſlight, and he calls them a more obſcure Compendium of the Vials, and ſays of them in *Apocalypſe Apocalypſeos*,

lypſeos, cap. 16. Introduct. *That they are hinted very maimedly, obſcuredly, and interruptedly*, How can they give any Colour and Evidence, as he fancies for placing the Vials within the Seventh Trumpet? Againſt which there hath been ſo many weighty Reaſons elſewhere given by me.

Remark on pag. 282.

As to charging me with not Anſwering his Second and Third Argument, they are Anſwered in *Rem.* on *pag.* 383. though the latter is only his Surmiſe, without any Reaſon for it. But my Anſwer to his Fourth Argument, he makes to be *Boldneſs and Stoutneſs, in denying his Senſe of* Moſes *his Song preceding the Vials, without any Reaſon for it*; whenas I give another Senſe thereof, which appears, I hope, by what I have ſaid for it, to be much more current. But as if he thought with Boldneſs and Stoutneſs to bear out his inſulſid Conceits, he proceeds to a Recital of them with a great Huddle of Words, and then comes at length to this Concluſion, *I hope this is invincible Evidence, nor can any thing be more demonſtrable, and may deſerve better Language than the rude Remarker gives*; whenas indeed, he hath only Confirmed the Truth of my Remark, and his being ſo exaſperated at it, proceeds from that ſtiffneſs of Spirit (ſo much obſervable throughout his Book) as will not ſuffer him to yield to any acknowledgment of his Errors, but makes him ſeem more concerned for his own Notions proving true, than he is for the Truth it ſelf. And whereas he ſays next, *That in his Anſwer to my Remark on* cap. 11. 13. *and cap.* 14. 8. *he hath ſhewed that I have ſaid nothing there to the invalidating his Poſition of the Riſing of the Witneſſes ſynchronizing with the fall of* Babylon, *ſo that*

that my referring thither is a groundleſs Boaſt, &c. I muſt alſo refer to the Defence of what I have ſaid there, to ſee who is the groundleſs Boaſter. He next ſtrangely denies his making *cap.* 14. 8. to ſignifie the ſame with *cap.* 11. 13. whenas in his foregoing hudling Recital (and oft elſewhere, particularly in *pag.* 316, 317, 318, *&c.* of his *Apol.*) he makes them the ſame Fall of *Babylon*; yet here (being pincht with an Objection which he cannot otherwiſe Evade) he ſays, *That* cap. 14. 8. *is but a joyful News of the Fall* cap. 11. 13. *and this joyful Annuntiation is after the Fall*, (*viz.* ſo as to be after the Seventh Trumpet, whenas the Fall is before it) though he before made them to ſynchronize as being the ſame Fall, and though the one be plainly as much a Propheſying a Fall of *Babylon* as the other, (though not the ſame Fall) and therefore muſt as immediately reſpect the time of the Fall, *&c.* whereby appears, that he can ſay and unſay as ſerves his preſent Turn.

After his Toil in behalf of his ſhattered ~~Motions~~ Notions that will not hold together, he falls to ſome recreating Diverſion, but ſuch as can hardly delight any but himſelf, and therefore I ſhall paſs it by. As to his ſolid Reaſon, on which he prefers his Senſe of *Sardis* before mine, (out of *Peganius*) it runs all upon his falſe ſuppoſitions, which I have ſo oft ſpoken to. And as to his critical Conteſting my Senſe (*viz.* *Sardis*, its ſignifying a Remnant) I doubt not but that it will hold good, becauſe it relates to the Contents of the Epiſtle (as the Names of the Churches do in the other Epiſtles) *viz.* to [The things that remain that are ready to dye] and to [The few

Names in *Sardis*]; but I ſee nothing in the Epiſtle which anſwers to the Dr's Senſe of the Word. And whereas he makes *Sardis* its ſignifying a Remnant in reference to the emerging of the Church upon the Riſing of the Witneſſes and Fall of *Babylon* (*viz.* according to his Senſe of them) to be groſs Non-ſenſe, thoſe Kingdoms then gained by Chriſt out of the Hands of Anti-Chriſt being the *Primitiæ* of his Acquiſts, *&c.* I ſay (ſuppoſing any Kingdoms then to be gained) though they be *Primitiæ* in reſpect of the great Acceſſions to come, yet being that the Church in this *Sardian* Interval is but a Remnant that emerged out of the *Babylonian* Thraldom, after ſo great Deſtruction of her by the preceding Perſecutions, in this reſpect *Peganius* his Senſe of the Word is very agreeable with her emerged State, *&c.* And the Dr. if he pleaſe, may add his Senſe to it, and ſo make her a joyful Remnant for ſo happy a Change.

Remark on pag. 283.

The Dr. ſays, That this Remark abounds with Miſtakes, The Firſt whereof is, *my making Mr.* Mede *to place the Vials within the Sixth Trumpet, whereas he placeth the Seventh within the Seventh Trumpet.* But he knows that I meant only, that Mr. *Mede* placeth the beginning of the Vials after the commencement of the Sixth Trumpet: So that, it's his wilful miſtaking me. The Second is really one, by truſting to my Memory, whereby I made the *Bellum Huſſiticum* to be after the taking of *Conſtantinople*, which was the deſtroying of the *Eaſtern* Empire, whenas it was before it; but it ſignifies nothing to the Matter in diſpute. For though I inconſiderately ſuppoſed the Sixth Trumpet to commence at the taking of *Conſtantinople*, which was the

the deſtroying of the *Eaſtern* Empire, yet indeed its beginning to ſound, is at the looſing of the Four Angels from *Euphrates* (*viz.* the Four *Sultanies* Seated on both ſides that River) to fall on the Empire, (for then the *Turks* did begin to inflict the Plague of that Trumpet) and then the *Bellum Huſſiticum* being the Firſt Vial, will be above a Hundred Years after its beginning to ſound. The Third Miſtake (which he makes a contradicting my ſelf) is in effect, the ſame wilful miſtaking me with the Firſt. And the Fourth is another wilful miſtaking me, of like nature with the former: For he knows, that by my ſaying, That he placeth the Vials after the Seventh Trumpet, I mean only, after the commencement of it. And as to his ſtrange Aſſertion, *That the Trumpets are the very Plagues that the Witneſſes are ſaid to ſmite the Earth with*, I have ſhewed formerly how abſurd it is; and alſo ſhall refer to what I have formerly ſaid, for a Reply to what the Dr. ſays further, in Anſwer to this Remark.

This Objection being in Remark on *Rev. cap.* 11. 7. the Dr. could not there find any Anſwer to it, but now hath invented one, though ſuch as is worſe than none. What Truth ſo plain as that it may not eaſily be perverted, if ſuch Conſtruction may be allowed, that things that are plainly expreſſed to be done at one time, muſt be underſtood not to be done then, but at many other times at a large diſtance? But Things frequently done, may be repreſented by *Henopeia* to be one continued Act (as I have agreed *Viſ.* 2. *ver.* 4.) but then they cannot be fixed to one Time or Place, *&c.* for that would be inconſiſtent with the Truth of the Thing. Remark on pag. 285.

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So that, this Prophetick *Henopeia* or any other Figure ſo abuſively applyed, is to be exploded as meer Deluſion. And all that the Dr. ſays for ſo abuſing this Figure, is a very Forc't varying from our Tranſlation of Οταν τελεωσιν, *viz.* when they ſhall have finiſhed, to make the ſame ſignifie [When they ſhall be finiſhing or performing] which, though it were allowable, yet could not be here admitted; becauſe the Death here meant, is ſuppoſed to put an abſolute end to their Tormenting by Propheſying, *&c.* and therefore to cauſe ſuch great Rejoycing and ſending Gifts, *&c.* and it's abſurd to imagine, that there ſhould be ſuch Great and Solemn Rejoycings for every interrupting the Witneſſes Tormenting them, and therefore it muſt be either at the end of their Tormenting them ſo, or not at all. See the Defence of the ſaid Remark on *Rev. cap.* 11. 7.

Remark on pag. 289.

The Dr's Reply to my Anſwer to his ſix Reaſons, for making the three Days and half the ſame with three Times and half, *&c.* being tedious, and running much on Things formerly ſpoken to, I ſhall paſs it by, (as I did his Defence of his ſlight Intimations and Glances) only with taking Notice of what is moſt Remarkable therein.

Concerning the firſt, there's nothing to be noted but mutual References to what is ſaid on the foregoing Objection out of *Rem.* on *Rev.* 11. 7. And whereas in my Anſwer to his ſecond Reaſon, I gave a Symbolical Senſe of the three Years and half, *&c.* he would make that rather confirm his Senſe, *Becauſe that* Antiochus *his Prophaning the Temple, does Typifie the Treading down the Outer-Court* 1260 *days, and that* Elijah's *Shutting up Heaven from Raining, does*

does Typifie the ſame done by the Witneſſes, &c. *And therefore the three days and half, ſo Anſwering the Times of* Elijah *and* Antiochus, *does confirm their being the ſame with the* 1260 *days.* But he does not Conſider, Firſt, that the treading down of the Outer-Court does not concern the Witneſſes, who are meaſured in the Inner-Court and Temple, for Preſervation; whereas what falls out in the three days and half, does particularly concern them, and is a treading down them who were before preſerved from it; And next, That though the Judgment which *Elijah* inflicted on the Apoſtate-*Iſraelites*, does well Typifie what the Witneſſes inflicted on the Apoſtate-*Chriſtians*, yet it cannot at all ſignifie what they are deſcribed to ſuffer in the three days and half, from the Beaſt. And whereas in the ſame Anſwer I compare the three days and half of the Witneſſes, with *Julian* the Apoſtate, and Queen *Maryes* Times, as being a like ſhort Turn of Affairs, he triflingly Replys, *That* Julian's *was a ſhorter, and Queen* Marys *a longer Time*, as if I had made them of the ſame Extent with the three days and half, &c.

To my Anſwer to the Dr's third Reaſon, he ſays, *That I make the State of the Witneſſes too joyous and comfortable*; becauſe I ſay they are like to be very Heart-whole, and to poſſeſs their Souls in Patience in comfortable Hopes, &c. But notwithſtanding they may at preſent be under great Tryal, and much Depreſſion of Spirit thereby, through the over-bearing Power of their Adverſaries, they being watchful in reſtraining them from their former tormenting them, &c. and hereunto exerciſing them with great Severities, though it be a Time of ſuch Light, as not

to

to admit of thoſe Barbarous Cruelties in the dark Anti-Chriſtian Times; and therefore, as ſaid in my Remark, it's a Perſecution deſigned not ſo much to deſtroy, as to ſilence and ſubdue. And whereas the Dr. thinks it incredible, *That the Witneſſes ſhould recover themſelves in ſo ſhort a time, and not probable, that the Pope and his Hierarchy, having gotten into their Hands again, the Reins of* Weſtern *Chriſtendom, ſhould not be able to retain their Power longer*; I ſay, that it's not incredible, that the Commencement of their Recovery, ſhould be ſo ſudden; and that their ſlaying does mainly reſpect the tenth Part of the City, (*viz.* One of the Ten Kingdoms of the Empire, *&c.*) which falls on their Riſing, and then ſuch a ſudden Turn of Affairs, is more probable to fall out, than in Queen *Marys* days. Alſo their ſlaying may be by other worldly Powers, in a Nation that hath caſt off the Popes Authority.

Whereas in his Defence of his Fourth Reaſon, he makes the Riſing of the Witneſſes to relate to their Political Death, it relates to their Spiritual Death, or ceaſing from their Function of Propheſying, *&c.* (of which ſee Defence of *Rem.* on *Rev.* 11. 7.) and ſo is an Additional Suffering to that Political Death, which had before befaln them. My ſhewing in my Remark the Political Death of the Witneſſes, to be elſewhere ſignified, the Dr. makes to be impertinent to his Reaſon, *That there's nothing in the Viſion that ſets forth their Political Death*, &c. Yet it's very pertinent to ſhew, that there's no need of its being here intended.

He makes my Anſwer to his Fifth Reaſon, to be *ſlim and lank, and to let ſlip the main Queſtion*? viz. *Why ſo*

so gentle a Persecution in Comparison, and so short, should be noted, and yet one 300 Times longer, and more cruel, omitted? To which I say, that there's no need of that Persecution (which elsewhere is shewed to be but half so long as he makes it to be) to be here signified, because it's sufficiently done elsewhere, and also concerns others besides the Witnesses, *viz.* those belonging to the Outer-Court that was trodden down, and indeed, as to bloody Persecutions did much more concern them than the Witnesses, who were meted for Preservation, *&c.* And as to the Political Death, did doubtless as much concern them; but this Vision onely concerns the Witnesses.

In his Defence of his sixth Reason, he says, *That the Vision does import that there was no War against the Witnesses, till the end of the 1260 days, if we adhere, as I do to the Cortical Sense,* &c. But say I, It implys onely, that there was no such War as this before, it being of so different Nature from the former, and also peculiar to the Witnesses, whereas the former was of larger Extent, as before shewed. Which makes what he says of Το θηριον αναβαινον insignificant, though he strangely Concludes, *He that can shut his Eyes against so plain Truth, I pray God he may not become blind for ever.*

The Dr. does charge me for triumphing before Victory, whenas he does so egregiously himself, saying, *That he hath manifestly shewed, that all my Objections against his placing the Vials after the rising of the Witnesses, to be as weak as Water, and as tender as a Cob-web, and that his Assertion is a solid Truth, even to Mathematical Evidence;* whenas indeed, it's as manifestly false, as he would make it to be true; as appears from what I *pag.* 291.

 have

have ſaid for the Prophetick Senſe of the Epiſtles to the ſeven Churches its ending (as I hope I have made evident) at the begining of the Millennium. And from what I have ſaid on *Rev. cap.* 10. *ver.* 3, 4, 6. againſt the branching the ſeventh Trumpet into ſeven Thunders; And from what I have ſaid, *Rev. cap.* 11. 7. and in *Remark* on *pag.* 285. in this Apol. for the not ſlaying the Witneſſes till the end of the 1260 days; And from the great Incongruities I ſhew, *Rev.* 16. 2, 3. in his Account of the three firſt Vials. In all which Particulars, the Truths which I have aſſerted, and I hope, made good, are inconſiſtent with his placing the Vials after the riſing of the Witneſſes. And his doing ſo, is alſo inconſiſtent with his making the *Epocha* of the 1260 days, to be *An. Dom.* 392. and ſo to End in the Year 1652. For then the riſing of the Witneſſes, and the ſounding of the ſeventh Trumpet muſt be after, and ſo the Vials cannot be within that Trumpet, ſome of them, according to him, being paſſed before that Time. To Solve this inſuperable Difficulty (ſee his *Arithmet. Apocalypt.*) He divides Time and Times, and half a Time, into ſeven *Semi*-Times, and makes the Time of the Medial-Viſions (which is computed by 1260 days, 42 Months, and Time and Times, *&c.*) to be computed by thoſe ſeven *Semi*-Times; and whatever of thoſe Viſions ends within the laſt *Semi*-Time, (*viz.* 180 Years) he makes a true fulfilling the Prophecy; which is an allowing ſuch a Latitude to the fulfilling it, as to make it uſeleſs, and is inconſiſtent with the computing by Months and Days, *&c.* and ſo is it with the other Computation alſo; For what is to laſt for Time and Times, and half a Time, cannot expire till the end of that

half

half Time. So that, it's Matter of Aſtoniſhment, to Conſider, That the Dr. ſhould perſiſt in ſo confidently aſſerting the Truth of that, which is ſo abundantly manifeſt to be falſe.

He proceeds to a magnifying the Reformation, and to a large clamorous Invective againſt ſuch as he calls *Conceited preſumptuous Saints, who Cavil at it, and Calumniate it*, which he imputes to their *Pride, Hypocriſie, and Hypocondriack Spirit*, &c. And after a long vehement buſtling thus againſt them, he Concludes with applying (and that in a vile reproaching manner) all his invective to me. *Let this*, ſays he, *ſerve for a Return to the Remarkers rude and irreverent Scorn and Contempt he caſts upon the Reformation*; whenas I have not given the leaſt Occaſion for ſuch outragious uſage, as I hope will appear to any indifferent Judge on view of my Remark. And whereas the Dr. adds to his Concluſion, *That Divine Providence it ſelf ſuffers, and his Spirit of Prophecy* (by my ſuppoſed Contempt of the Reformation) *who hath plainly declared it to be the Riſing of the Witneſſes as hath been Demonſtrated*, &c. I with full aſſurance pronounce it falſe, and that his pretended Demonſtrations are no better than the Deluſions of vain Imagination, if not worſe. And I doubt not but that many of the Church of *England* (for which he would appear ſo great a Champion) have much truer thoughts of the Reformation, than to approve of his ſo highly Magnifying it; and will judge, that my Account of it in this Remark (which he is ſo cauſleſly Scandalized at) and elſewhere, is much ſounder than what he hath given thereof.

And though he does Parallel the Victory over Anti-Chriſt at the Reformation, to that over the Red Dragon at the Sixth Seal, and thence infers the like Acclamations and Doxologies to be expected for the one as the other, yet there's no compariſon between them; and the Reformation being indeed but one of the Vials, requires no ſuch Acclamations or Doxologies more than the reſt, as hath been formerly ſaid. And what is there in it, that is not ſufficiently ſignified by the Second Vial, wherein the Authority which the Pope loſt is ſo fully Typified? And the Dr. himſelf appears Conſcious thereof, in acknowledging, *That the Second Vial may be a Type of the Settled State of the Reformation, after ſome ſhort Reciprocation of Affairs after the Riſing of the Witneſſes*; yet, forſooth, cannot be a Type of it at its firſt appearance, (which, he ſays, is moſt properly the Riſing of the Witneſſes) that is to ſay, the Second Vial is conſiderable enough to Typifie the Reformation at its Perfection; yet not ſo, to Typifie it at its Commencement: Which, what Congruity or Senſe there's in it, let any Man judge.

Whereas therefore the Dr. ſo highly Magnifies the Reformation, as to call it *a Stupendious Paſſage of Providence, and a vaſt Atchievement of Providence*, it muſt be much Ignorance at leaſt from which ſo great Admiration proceeds. And whileſt he expreſſeth ſo great Zeal againſt *that Horrid Enemy of the Church Anti-Chriſt*, &c. What ſhall we think of his ſo much Symbolizing with that Pſeudo-prophetick Deceiver, by ſo endeavouring to impoſe upon the Reader? Aſſerting as he frequently does, his vain

vain Conceits for certain Truths, and clear Demonſtrations, *&c.* And as particularly he does here again, in affirming his *Arguments for the Reformation being the Riſing of the Witneſſes, to be unexceptionable and invincible*; And in ſaying again, *That he hath firmly Demonſtrated all the Vials to follow the Riſing of the Witneſſes.* He proceeds to a further Recital of his beloved Fancies, firſt Briefly, and then Largely in Seven Corollaries, as if he thought by his oft reiterating them, and confident and vehement Aſſerting them, to make them gain ſome Credit from the Reader, though they cannot do it for any Truth that is in them. But I am too much wearied and nauſeated with them, to give my ſelf any more trouble about them.

FINIS.